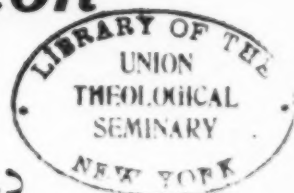


The CHRISTIAN CENTURY

A Journal of Religion



Is Life Worth Living?

By Charles M. Sheldon

JULY SURVEY OF BOOKS

Reviews for the Travel Season of New Volumes
Interpreting Events and Conditions in Tongking,
Laos, Annam, Cambodia, Cochin China, China,
Japan, Kenya, the Belgian Congo, Liberia, the Union
of South Africa, Germany, Russia, Greece, Italy,
Roumania, Armenia, Mexico and the United States

The Baptists

An Editorial

Fifteen Cents a Copy—July 5, 1928—Four Dollars a Year

JUL 9 1928

The CHRISTIAN CENTURY

July 5, 1928

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Contributors to This Issue

CHARLES M. SHELDON, Congregational minister; contributing editor the Christian Herald; author, "In His Steps," and numbers of other widely read novels. This is the seventh article in the series on "Why I Have Found Life Worth Living" contributed to The Christian Century during 1928 by leaders in many fields.

W. P. LEMON, minister Andrew Presbyterian church, Minneapolis.

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Games for Hammock Tourists

One of the periodicals I seldom read has a method all its own for inducing readers to sample its contents. The average time required for reading this article," it says in italic note at the beginning of a contribution, "is 14 minutes 34 seconds." I sometimes wonder who sets the average. I have seen articles that I couldn't get through in 14 years 34 weeks. But I suppose that there are some folks who will be induced to read a "piece in the paper" when confronted with somebody else's assurance that the thing can be finished during the same day in which it is started. And if ever an assurance of that sort was in order in this column, I imagine that this is the time.

Vacation is on us full force. A good many of us—a noble army, to employ the phrase of the hymn—are using the time to improve ourselves, or to try to improve others. But there are some of the rest of us who aren't, yet. The improvement part may creep into our vacation later. But this week, with vacation just beginning, and the burden of the year's work just lifting, we want to rest. And rest means doing next to nothing for a few days. We are in the mood of the classic:

I wish I was a little stone a-lyin' on a hill,
A-doin' nothing all day long but just a-keepin' still.

To such readers—of whom, as my Pennsylvania Dutch neighbors used to put it, I am one of which—I commend for careful reading the front cover of this issue of The Christian Century. This is, I think, the first time I have ever referred to this important, but usually read-in-haste, feature of the paper. But here is my suggestion:

Pick out two heavily-leaved trees, throwing a deep shadow over the ground between them. Some will prefer two oaks; for myself I will take two maples. You had better have the trees standing in the midst of a grassy lawn, or terrace, looking out over some sort of lake, pond, river, estuary, ocean or other body of water. Sling a hammock between the two trees. Grasp a copy of this week's Christian Century firmly in one hand and climb into the hammock. (If you find that this maneuver is likely to dump you out on your back, it is permissible to put the paper between your teeth and use both hands to balance the hammock while you climb in.) Start a breeze to swinging you gently. Look at the cover of the paper and begin to murmur in rhythm with the swinging: "Tongking, Laos, Annam, Cambodia, Cochin, China . . ."

I'm sure you get the idea. You might have somebody stationed to time you. See how many times you can get past "Kenya, Congo, Liberia" before you slip into the world of dreams.

Of course, if you insist on heavier mental fare, there are other things you can do. You can play one of those psychological games, putting down the name of each country, and seeing what it first suggests to you. What, for example, does Laos suggest? I thought so. Or you can even find out what it is that is going on in these countries to make them subjects for attention in this travel book review number.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE GOVERNOR SMITH ratification meeting, officially known as the national democratic convention, convened at Houston about three hours before the writing of these words. If newspaper reports are to be trusted, the convention seems to have been surrounded by large numbers of meetings devoted mainly to prayer. In these gatherings, which are reported to have attracted considerable groups to the various Houston churches opened for the purpose, fervent petition has been addressed to the Most High against the elevation of Governor Smith to the presidency of the United States. So far as can be forecast, it will take a miracle of a kind to dwarf that which leveled Jericho's walls to stop Mr. Smith's nomination. After which, it will become exceedingly interesting to see what relation, if any, develops between the prayers offered by southern dries in June and the votes cast by them in November. The democratic convention is proceeding on belief that the relationship will be small.

Southern Prayers and Southern Votes

The Daughters Expel Their Critic

IT REMAINS TO BE SEEN whether the Daughters of the American Revolution have won a war, a battle, or a skirmish in their action expelling Mrs. Helen Tufts Bailie from the order. As already stated in these columns, Mrs. Bailie led in a protest against certain policies of the national officers of the organization. Her criticisms, embodied in a pamphlet entitled "Our Threatened Heritage," concerned itself chiefly with two points: that the officers had without authority from the society used the name and influence of the organization in support of the big navy bill; and that they had allowed themselves to be duped and used by other organizations in the formation and circulation of a blacklist of dangerous speakers. In bringing Mrs. Bailie to trial, the national board of management did not press the matter of the blacklist. The action was taken upon the somewhat general ground that the critical pamphlet contained statements "derogatory to the good name of the society, belittled its work, falsely accused its officers of unauthorized acts, stated that its officers were duped and hypnotized, and contained propaganda contrary to the expressed policy of the society in regard to its patriotic work." In commenting upon the action the officers state

that "free speech is not an issue." It appears to an observer that that is the chief issue. But of course there is the further issue as to whether the Daughters really are the kind of association that the action of their officers represents it to be. Mrs. Bailie did the society the credit of believing that it was not, and they have expelled her for saying so. If the expulsion stands, it will probably prove that Mrs. Bailie was wrong in believing that the D. A. R. is better than its official representatives.

Outlawry Treaty Now Confronts Fourteen Nations

STEADILY the multilateral treaty outlawing war proceeds toward ratification. With admirable patience, persistence, and in a spirit which will not admit the possibility of defeat, Secretary Kellogg is so directing the negotiations that the signing of the treaty before the end of the present summer does not appear to be outside the range of possibilities. As the negotiations enlarge their scope, popular support grows. In notes delivered in fourteen capitals on June 23, Mr. Kellogg reiterated the American invitation and once again laid down the terms of a multilateral treaty such as the United States is ready to sign. The principal significance in this new communication lay in the extension of the invitation to participate in the first signing of the outlawry treaty to the three so-called Locarno nations, Poland, Belgium and Czechoslovakia. With the five British dominions and India already included, the enlarging of the group to include these three states with peculiarly intimate relations with France removes the last danger that major powers might hesitate to sign for fear of disturbing prior agreements on the European continent. The treaty which Mr. Kellogg sends to these fourteen states is the same simple and unequivocal commitment which the United States first proposed in answer to the French invitation. It contains the same solemn compact that, without any reservations whatever, "the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin . . . shall never be sought except by pacific means." The only change from the original wording is that which places in the preamble the statement that "any signatory power which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this treaty." But this is merely to say that a nation which breaks the contract destroys the

contract in so far as it is concerned—a principle in equity universally recognized. More and more it appears that Mr. Kellogg will succeed in negotiating a clear and all-inclusive multilateral outlawry treaty on which to build the structure of international peace. Never has the outlook for the destruction of this age-long terror, the institution of war, been as bright as it is today.

Differing European Viewpoints On Outlawry

LECTURING recently at the Institute for Higher International Studies at Geneva, Professor C. Delisle-Burns, of Glasgow university, made an interesting distinction between the British and French attitudes toward the American proposal for the outlawry of war. Professor Delisle-Burns is thoroughly convinced that the tide of public opinion in Great Britain is rising in favor of the treaty which Mr. Kellogg is sponsoring, and that the strength of this tide is such that it may modify the reservations which Sir Austen Chamberlain made in his reply to the secretary of state. To this Scottish student of international problems the proposal to outlaw war as an instrument of national policy represents the common conviction of the Anglo-Saxon peoples that economic recovery and not security should form the basis of international relations. Those who are interested in security possess the type of mind which looks across a frontier and sees nothing but an armed camp, while those who are interested in economic recovery look across a frontier and see a potential market. The fallacy at the heart of French policy is that by talking security and trying to guarantee it through alliances France will never enjoy real security. Security is a by-product of a state of mind between nations in which the idea of cooperation and mutual assistance has taken the place of the idea of resolving differences by the use of military force. Remove the resort to war as a final arbiter of national destiny and security is achieved. Retain the resort to war and no nation can ever be confident that it is secure from destruction.

One Might Expect Good Manners at Least

WE HAD THOUGHT that the little incident in connection with the inscription on the rebuilt library for the University of Louvaine was closed, but it seems not. It will be remembered that the library building was destroyed during the first year of the war and that funds for its reconstruction were raised in America, partly as a token of sympathy for Belgium and Belgian scholars and partly as a tribute to Cardinal Mercier, who had interested himself especially in the enterprise. The plans, as prepared by an American architect, Mr. Whitney Warren, and approved, so it is said, by Cardinal Mercier before his death, call for an inscription over the entrance: "Destroyed by German fury; restored by American generosity." Protests against this incredibly inept inscription have been entered from both sides of the water. Germany naturally considers it a gratuitous insult. Belgium dislikes it because it unnecessarily fosters hatred toward Germany. Many American donors and others object to having a gift that was

meant to register good will toward Belgium perverted into a manifestation of ill will toward Germany. The rector of the university and many of the professors protest bitterly against the erection of the inscription. The carved stones have been delivered on the job. Members of the faculty mounted guard to prevent their installation. The rector ordered the unloading to cease. The architect countermanded the order of the rector and demanded that the unloading proceed. Police interfered and brought the work to a standstill temporarily. Nobody seems to want the inscription except the architect and a few fire-eaters who are determined that no grievance shall ever be forgotten. One is most of all shocked by the amazing bad taste of Americans insisting upon placing on a building erected for such a purpose and with funds given in such a spirit an inscription contrasting "American generosity" with "German fury." If it is too much to expect international good will, one might at least expect elementary good manners—which the inscription certainly is not.

Charles W. Gilkey Becomes University Chaplain

IT WAS certainly not without great searchings of heart that Dr. Charles W. Gilkey resigned the pastorate of the Hyde Park Baptist church, Chicago, to accept the newly created position of chaplain of the University of Chicago. Coming to the Hyde Park church directly from his seminary and university course nineteen years ago, he and the church have grown together, each contributing to the other's strength. Doctor Gilkey has developed extraordinary ability in dealing with the religious problems of students and has been in wide demand both for preaching in academic pulpits and for conferences with student groups. He has also been a member of the board of trustees of the University of Chicago and professor of preaching in its divinity school, while serving as pastor of the Baptist church of the university community. He is therefore fully acquainted with his new field of work and knows both its difficulties and its opportunities. That he has chosen it in preference to an indefinite continuance in the pastorate is evidence of his belief that there is a significant task to be performed in his new office. The university has had a chaplain before, but never one who devoted his whole time to its religious activities and it has never until now had such a chapel as the new one of which the chaplain will be dean. Dr. Gilkey will have opportunity to "create the role," and those who know his powers and his personality cannot doubt that he will do it worthily.

Editorial Free Speech and The Chain Newspaper

THE MOST STRIKING TENDENCY in American journalism at present is the consolidation of daily newspapers into "chains." The best known of these are the Scripps-Howard, the Hearst, and the Gannett groups, although there are several other examples in which one person or one corporation owns anywhere from two to a dozen newspapers. Thus, a city as important as Pittsburgh, which had seven newspapers six years ago, now has but three, and all these are links in chains owned outside

that city. The tendency to standardize opinion throughout the country by the spread of these chain newspapers has alarmed many students of public affairs, and with reason. The more significance, therefore, attaches to the announcement made by Mr. Frank E. Gannett in connection with his purchase of the Democrat and Chronicle of Rochester, New York. Mr. Gannett has published for ten years an evening paper in the same city. This paper's political bias tends toward the democratic party. The morning paper which Mr. Gannett has just purchased is republican. The new owner announces that former editorial policies are to continue, and that the editors of his papers are to be granted absolute freedom of opinion and expression. "If the time should come," he says, "that I shall desire to express my own opinion or differ with the editor's policy, I shall be able to do so over my own signature, without warping the spirit of the editor or the policy of his paper. . . . So long as he is intellectually honest, sincere, fair, tolerant, and clean, there will be no interference from me. . . . I will do all that I can to protect, encourage and foster this freedom of expression, this freedom of speech and of the press, for these are our most cherished liberties." We find it impossible to believe that any system of chain newspapers can develop the finest journalism. For its great newspapers the country will continue to look to the paper that grows out of the life of its own community, and has neither absentee ownership nor interests. But if the chain newspaper is to succeed in serving the public at all, it must be under some such charter of freedom as Mr. Gannett has announced.

Are the Intellectuals Committing International Treason?

PROFOUND INTEREST is being stirred in Europe by the thesis which M. Julien Benda supports in his book, "La Trahison des Clercs." The profound moral passion of the author, the clarity with which he diagnoses the ailments of contemporary civilization, and the reasonable tenacity with which he holds his opinions combine to produce an effect. M. Benda's indictment is a terrible one. He charges the intellectuals of our generation with having betrayed their function in society; with having become the arch protagonists of class and national distinctions. History has known intellectuals who were ardent patriots, but according to M. Benda this is the first period in history when intellectuals as a class have debased themselves to become the agents of nationalistic pride and ambition. It is all the more serious because they do this under the guise of seeking for truth. Thus society at large is left without the assistance of men who ought to devote themselves to the moderation of class and national passions. M. Benda's challenge is a difficult one to meet. Name, he says, the men of letters, the religious leaders, the great minds of our times, and tell which of them are so devoted to truth and justice as compared with the interest of their nation that in moments of national crisis they would be competent and willing to pass an objective judgment upon the questions involved. This plea is for those who aspire to be the intellectual and ethical guides of their generation to remain unspotted from the "political" world, meaning by "political"

the sphere in which any collectivity or group achieves its own self-interest. He does not mean that the intellectuals should cut themselves adrift from the world of affairs, but that they should never allow themselves to occupy positions in which political disinterestedness is not permissible or in which an appeal to justice could not be made regardless of the side on which the decision fell.

Anglican Evangelicals Will Hold Convention

AS A FOIL to the controversies and anxieties incident to the battle of the prayer book in the Church of England, the Anglican evangelical group is now holding its first convention. The clerical members of this movement are said to number about nine hundred. They represent, in a sense, the opposite wing to the Anglo-catholic group. The reports of the attitude of this group are couched in rather vague and general pietistic language that is susceptible of almost any interpretation. They are "thirsting for a fuller and richer spiritual life, yearning to see new visions of God and to taste anew the joy of a closer intimacy with Christ." They wish to escape from the atmosphere of controversy into "the restful calm of the presence of God." While these phrases might be used by almost any group of religiously-minded people, the existence of a separate movement within the Church of England using this terminology in describing its own ends and aims evidences a strong evangelical element which is neither excessively devoted to ritualism nor colored and controlled by the fact of the relation of the church to the government. The program of the convention of the evangelicals quotes approvingly the words of Lord Charnwood: "You parsons try to solve our problems for us. Give us Christ in all his simplicity and we can solve our own." There are varying interpretations which can be placed on such words, not all of which are consonant with a religion which matters mightily amid the terrors of our contemporary civilization.

The Tragedy of The Exiled

HOWEVER MUCH or little one may sympathize with the political and social views of the White Russians, one of the most poignant tragedies of the post-war years has been their dispersion as exiles throughout Europe and to some extent throughout the world. One tends to forget the bitterness of those thousands who have no land that they can call their own until some rude reminder recalls their fate. Such a reminder leaped out of the pages of the press the other day when there was printed a small item dispatched from Nice saying that a Russian named Kropotkin had been killed the day before by an American sailor in a street brawl. This was the son of the great thinker and idealist, Prince Paul Kropotkin, who is best known in Anglo-Saxon countries as the author of "Mutual Aid," one of the classics of the nineteenth century. In spite of the fact that Prince Kropotkin was himself a nihilist, his great work helped to lay the intellectual foundations for the conception of a society of nations. The thesis of "Mutual Aid" was that those who cooperate survive, in contrast to the pseudo-Darwinian hypothesis that those who are strongest survive,

which, up to the time of the world war, dominated the policies of European foreign offices. Thousands of these wanderers, unable to find a place in an alien society, have met fates as grim as befell this son of Prince Kropotkin.

The Baptists

AFTER YEARS of stormy weather, the bark of the Northern Baptists has come sailing into smooth waters. The one feature which impressed every attendant at the convention held in Detroit this year was the prevailing calm. There were no "bombs bursting in air"; there were none of the excitements which have made some recent Baptist conventions a sort of ecclesiastical Flanders. Peace reigned. And after one convention of this kind, it seems unlikely that there will soon be a relapse to conditions of strife. Such trouble as the Baptists have known has come, in the main, from three sources. It has been caused by the effort of the fundamentalists to force the adoption of a creed, or by their effort to gain control of the foreign mission society, or by their effort to exclude churches practicing open membership from the convention. Not a word was heard about any of these issues at Detroit, and if the majority of the members of that convention have anything to say about it, it will be a long time before any of them is brought forward again.

This armistice within the Baptist ranks is being interpreted in various ways. There are those who think that the denomination has been persuaded that there is no important difference of opinion between fundamentalists and modernists. But surely this is not the case. There are very important differences of opinion between the two groups, and neither side is more ready to deny this than was the case six years ago. Yet peace has been steadily approaching for several years, its promise being clearly foreseen at the Seattle convention of 1926, and its nearness hailed at the Chicago convention last year. Now, at Detroit, peace fully arrived. By what magic, if the old doctrinal differences persist, has this been brought to pass?

The answer is really very simple. The Northern Baptist church has been saved from internal warfare by a return to the traditional Baptist emphases upon freedom of individual judgment and upon the autonomy of the local church. On the basis of these original Baptist "fundamentals" the other issues which might have racked the denomination to pieces have been settled. Because of these tenets there will be no further attempt to coerce or exclude any local Baptist church whose practice differs from that of the majority. For the same reason, the missionary society's "inclusive policy" has been approved. The creedal issue was, of course, practically settled after the great contest at Indianapolis. Even those Baptists who disbelieve most completely in the practice of open membership, in the sending of liberals to the mission field, or in any liberality of teaching from Baptist pulpits are now ready to leave the outcome to time. If the thing be of man it will fail; if of God it cannot be prevailed against. Baptists of all sorts are now ready to await the pragmatic test.

There can be no denying, of course, that the fundamentalist campaign has profoundly affected the life of the

denomination. Baptist policy has been modified and qualified in all directions by the attempt to conciliate the portion of the communion which ranged itself under the name originated by Dr. Curtis Lee Laws. Fundamentalism as an organized movement may have wasted away to next to nothing among the Baptists, but the marks left by the struggle of the past decade are still plainly apparent. Boards, societies, the convention itself—all show that the fundamentalist crusade has passed their way.

One reason for the lessened tension at Detroit was the final breaking away of the extreme reactionary group, which is now formed into a separate organization. There was no disposition on the part of the convention to put any hindrances in the way of these departing brethren. The irenic and inclusive nature of the Detroit program will make it almost impossible for this Bible union group to stir disaffection among conservative Baptists remaining within the ranks of the northern convention. On the other hand, the departure of the Bible union is already registered by a great improvement in the personnel gathered and sent out by the various boards and societies. The much larger proportion of graduates of first grade seminaries being sent into the field, and the diminishing number of graduates of Bible training schools and second grade seminaries, indicate the manner in which, eventually, the scars of the fundamentalist conflict are to be eradicated.

There was more than emotional significance in the response which the Detroit convention made to the suggestion of possible union between Baptists and Disciples. It is a sign of denominational health when a church becomes so free from absorption in its own affairs that it can give attention to the possibility of union with another body. And there is a sign of good cheer for the entire protestantism of America in the fact that it has been the Baptists and the Methodists who have, this year, responded most heartily to proposals of this sort. For years these two communions have been regarded as the most self-contained and the least likely to engage in any movement toward Christian unity among all the denominations. Today they present themselves as in a mood to welcome adventure of this sort.

This same freedom to turn the eyes of the denomination to the needs of the outside world led to the adoption of the convention's resolutions on peace and kindred subjects. Here the Baptists took positions which should earn for them the applause of forward-looking men in every land. For boldness of utterance and for perception of the issues which really count just at present, these resolutions are the finest adopted this year by any major protestant body.

It is not to be thought, of course, that the coming of peace in the Baptist convention means the solution of all the difficulties which fundamentalism has introduced into that denomination. There are difficulties now in the making which, in future years, may disturb the peace and lower the spiritual effectiveness of the Baptists even more than the open conflict in the conventions of the past few years. The most serious of these difficulties, unless all signs mislead, is wrapped up in the emergence of the new fundamentalist theological seminaries. There are now three of these: the Northern Baptist theological seminary in Chicago, the Eastern Baptist theological seminary in Philadelphia, and the Western Baptist theological seminary, estab-

lished during the last year in Portland, Oregon. These schools are located in geographical areas already well provided for, but they represent a protest against the teaching in other seminaries supported or endorsed by the denomination, and are enrolling considerable numbers of students.

The Baptist board of education, in reporting to the Detroit convention, spoke of these new seminaries in this pointed fashion: "Two seminaries, Northern and Eastern [the omission of Western is unexplained] have been added to our list, but the number of students who are securing a thorough preparation has not been increased greatly. . . . The survey seems to indicate that at present we have a sufficient supply of ministers, but a very insufficient supply of thoroughly trained, capable leaders, who can attack a difficult problem and find a solution. . . . For a long time our need has not been for more, but for fewer and stronger seminaries." This is straight talk, but the action of the board is not quite as forthright. For the board is already putting money into at least one of these seminaries, and it is to be feared that it will soon be helping to support all three.

Seminaries of this kind produce immense harm within a denomination. Their existence, in the first place, is generally the result of an equivocation. To the denomination, the promoters of such schools speak of the need for providing education for prospective ministers who do not have full academic training, lest these drift into undenominational Bible training schools, generally of a strong premilenarian type. But when these same men turn to the churches to find openings for their graduates, they speak of the theological soundness of those whom they have trained as compared with the dangerous theology of graduates of other schools. As a result, they spread suspicion and foster reaction within the churches, and drench the ministry with low grade, poorly trained material, characterized by strong theological bias, and frequently non-cooperative so far as denominational enterprises are concerned. The Baptists will have to learn, together with most of the other denominations, that the policy of providing poorly equipped men for the pastorate of the smaller churches is self-defeating. Just as their board of education has said, "Not more seminaries, but fewer," so in the case of the smaller churches, the way out is not by keeping separate congregations, served by weak men, alive but by forming united parishes or federating into community churches able to support effective leadership.

This is, however, a problem for the Baptist future and must not be allowed to overshadow gratification at the Baptist present. There have been many times during the past dozen years when it has seemed as though the Northern Baptist church must pound itself to pieces. That danger is past; entirely past. The conscience of a Baptist is still free; the autonomy of a Baptist congregation is still unrestricted. A great deliverance has been won. The denomination as a whole will now find itself liberated to attempt great undertakings in company with other bodies of Christians which, during the days of its internal difficulties, were out of the question. For that reason, the rejoicings at the spirit and results of the Detroit convention of 1928 will be heard far beyond the borders of the Baptist communion.

Pollen and Honey

A Parable of Safed the Sage

I RODE upon a Train, and I had found my Seat, and had been interviewed by the Conductor, and I was reading a Book, and was Content. And I was not yearning to talk. But there came a man and sat down beside me, and said, Art thou not Safed the Sage?

And I answered, I am Safed, and in a world that hath very little of Sagacity I am known as the Sage.

And he said, I have desired to meet thee, and ask thee to Explain unto me some of thy Parables.

And I said, The dear Lord Jesus uttered many Parables, and explained but one, and He protested against having to explain that. A parable is not to be explained, and life is not to be explained. The Philosopher who must go back over his teachings and seek to make them Consistent in the Apprehension of those who hear them is like unto a Kitten forever chasing its own Tail, and never getting anywhere.

And he said, Thou seemest unto me a Serious Man, yet do I detect in thee now and then a modicum of Frivolity.

And I said, It were better if there were more of it.

And he said, I beseech of thee, parry not my thrusts, but tell me, What is thy Philosophy of Duty and of Joy?

And I said, I will tell thee. The Great and Wise Lord God did not instruct the Bee, as a matter of Duty, to carry the Pollen; He said unto the Bee, Behold, here is Honey, and in the Flower yonder is more; and the Bee is going from Flower to Flower to get Honey did his Duty by the Pollen. And the Great and Wise Lord God counted it a Clever Practical Joke that He played upon the Bees through successive Generations; and moreover, the Bees got the Honey. So did the Great and Wise Lord God keep his promise to the Bees, and when Eve wanted an Apple, behold, it was there, for the Bees had done their Duty, and knew it not.

And the man said, This is unto me Very Strange Teaching. Dost thou place Joy above Duty?

And I said, Only as God doth so. Duty must be done; but where Pollen may be carried by a Bee that loveth Honey, God is very Happy, for He hath accomplished Two Good Things without working overtime.

And he said, Say on.

And I said, The First Miracle of the dear Lord Jesus was not of healing, neither was it for the relief of pain, but for the increase of human Joy. To live a needlessly Joyless Life is to live without God and without hope in the world. It is Atheism, no matter what his Creed.

And he said, What about the world to come?

And I said, The best preparation for a Joyful Heaven cannot be to render ourselves here incapable of joy.

And he said, It may be that in my effort to Do my Duty I have not lived as Joyfully as I ought.

And I said, I am no advocate of Dutiless Joy; but the two belong together. Wherefore, enjoy the good world thy God hath made, and hear both now and later His word, Well done, Good and Faithful Servant; enter thou into the Joy of thy Lord.

And he moved back to his own seat, and I went on with my Book.

Is Life Worth Living?

By Charles M. Sheldon

I HAPPENED to be in the city of Syracuse, not New York, but the island of Sicily in the Mediterranean, on the day that reminded me of the fact that I had lived seventy years on this globe called the earth. While there, I was reminded also of the fact that a good many years ago a man called Paul had stopped there, near the end of a life of remarkable adventures and hardship; in fact, he had just been shipwrecked in the Great Sea and, although he was a prisoner, under trial by the Roman authorities and on his way to Rome to receive a sentence which resulted in his being put to death, he was so greatly carried away with his enthusiasm for life that he must have made many converts to his own religious passion while in Syracuse, as the catacombs reveal tremendous testimony to Christian martyrs.

It may have been while thinking of his experiences on that sea voyage that Paul expressed his philosophy of life in the statement found in one of his letters, "I have learned in whatsoever state I am, therewith to be content." The word "content" spelled for him the fullness of life. It held within its compass satisfaction. Not because of its perfection, but because of its performance and its promise.

FAMILY WORSHIP

The first impression of a contented ideal in life and an idea that fitted it to make it practical, that I can remember, centers about the habit of family worship which was established by my father and mother on their wedding day. The regular reading of the Bible, the singing of a simple hymn, the kneeling down in the family circle while father offered the morning prayer, praying for us often by name, the quiet moment of meditation that followed before we went out of that little log house on the Dakota prairie, to begin the day's work on the ranch, produced lasting results in my thinking and profoundly influenced my conduct.

I know, of course, with what flippant and vulgar criticism the old puritan family devotions have been caricatured. I know also that those who have made it have never experienced the power which came out of those homes in New England and the early life of the middle west, where the belief in prayer and faith in the Bible as a rule of life were regarded as absolutely essential to any understanding of life, and the secret of its satisfaction. It would be easy to criticise the manner in which our morning and evening prayer services were conducted. I can remember how I used to think father's prayers were too long. And I often rebelled at the reading of the entire Bible, word for word, without the omission of a syllable. And there were other crudities. And yet the power of it all lay in the fact that it was a religious habit of the family and the practical effect of it on the conduct of the members of the family was tremendous and permanent.

In numberless cases of temptation I recall it was the memory of our family circle at prayer time, with father asking for God's blessing on "Charley" and "Alice" and "Ward" and "Agnes" that kept me from the shame of an unclean experience and helped me to escape the tor-

menting memories that several of my school and university classmates have confessed to me are a part of their heritage. Anything that had in it the power to influence a boy's physical passions and direct for an entire lifetime his daily ambitions and ideals must have some astonishing and unquestionable value. The religious atmosphere we breathed every day, while we were children, was the birth-place and the nourishment of whatever ideals in life I have ever had. And if that does not make religion practical, I do not know what the word means.

RELIGION FITS THE WORLD

Beginning with that religious habit in the early home life, I think the next lasting idea and ideal that grew into my daily program was and is the conviction that religion is the most practical thing in the whole world. That is, the religion that Jesus taught and lived, that which we call Christianity, although I am afraid what we call by that word has not always been what he meant by it.

I began to preach in a little country town in Vermont after spending nine years in academy, university and seminary. And it seemed to me at once that if the teaching of Jesus was really applied, the little town where my church was ought to have a library and a people's hall, and some place bigger and better than a dance hall for the young people's amusements. I remember how often even the church people gravely questioned certain ideals I had begun to champion, declaring them to be impractical. But I feel pleased as time goes on to see some of these so-called "visionary" ideas becoming the most practical facts in the little town. I live in a constant state of wonder, and shall until I pass into the next world, over the stupidity of the human race in refusing to apply the teaching of Jesus to everyday life. It is not so much what we call wickedness that refuses to make religion practical. It is just sheer foolishness. If the ideals of Jesus, like brotherhood and loving one's enemies and seeking first the kingdom of God, were honestly practiced by us all, we could abolish poverty, crime, race hate, and war, and start civilization off on a life of power and happiness so great that the next world would be no more than continuance of this one.

WHO ARE THE FOOLS?

But up to date the human family has refused to believe that religion is the basis of contentment, the sort that keeps a man satisfied, and makes despair and depression and suicide unthinkable. Ideals are still sneered at, and the man on the street and in the market place and in the political stadium still believes in the first power of money and pleasure and force. "In this world of ours force is the ultimate power," page 7, text-book used in the University of Illinois, in R. O. T. C. But even these men will acknowledge that if the teachings of Jesus were applied they would make a better world and even make it over. But they add that we are not ready for them yet, or that the ideals will not work unless we all work them together. Just as the military fellows say to pacifists like myself, "Until all the

nations lay down their arms at the same time, it is not safe to stop making war material."

And then when I suggest as a practical ideal that America disarm first in order to break the vicious circle of competitive armaments, my military friends in pulpit and pew say, "All you pacifists are fools!" To which I naturally reply, standing by the guns of my idealism, "I don't object to being called a 'pacifist,' (if you will allow me to define the word) but I object to being called a 'fool' at the same time; for the fools of the world are the war makers and war defenders, who have made more blunders and created more stupidity than pacifists ever dreamed even in their wildest visions of a warless world."

And so much for that.

LOVE OF FUN

As I meditate over the things that for me have spelled contentment with life, I count as one of the most satisfactory, a love of clean humor. All the members of the Sheldon family, both sides, have been blest with a love of fun. We may have been very religious, but we have never been very solemn. In our home on the prairie there was a constant fire of good-natured talk always going on. At meal time we vied with one another to see who could tell the newest funny thing we had seen or heard at school. The members of the family were constantly playing harmless jokes on one another. I can remember making imitation candles out of long potatoes, hiding the real tallow candles and watching father or mother or older brother and sister try to light them, as the prairie twilight fell over the little log house. I believe I have never heard a greater number of delicious bits of humor than I used to hear from the missionaries who were our frequent guests, and I lived in a continual atmosphere, even during the rough hard work on the ranch, of laughter and joyous acceptance of even the real hardships of a frontier struggle.

I have come to believe that it is a lack of humor in folks which is the reason for much of the tragedy of this world. The theological quarrels between our solemn friends, the fundamentalists and modernists, would never happen if both sides were blest with a sense of humor. They have never learned to chuckle over metaphysics or to laugh over some of the absurdities of some of the philosophies. I honestly believe that one reason for some of the most bitter religious wars between brethren who on both sides called themselves Christian was not because of any real difference in essential beliefs to salvation, but because the warring brothers had been born without any sense of humor or had failed to cultivate what little they started with.

TWO WORLDS AT ONCE

At any rate, I am thankful that I inherited from my pious ancestors a love of fun which has helped to tide me over some very awkward situations. On one occasion, at least, it prevented me from a hasty decision to resign from a pastorate, and has preserved for me very many life-long friends who might otherwise have been embarrassing enemies.

I have come to believe that one reason why many people become discouraged and disgruntled and lose their grip on life is because they do not live in two worlds at the

same time. For me, as I go on living, the thought of "compensation," I find, has had a good deal to do with my definition of life and has thrown a beam of light into the meaning of eternity. Much of the despair expressed even by young folks comes from overemphasis on our present existence.

It is a revolting thing to read the personal confessions of characters in much of the fiction that is current, and to note the abnormal emphasis placed on the failure to get happiness for themselves as if that were a reason for heart-ache or a bid for compassion. This life at its happiest and best will be only a short beginning of life. I believe every effort I have ever made along any line of ideal endeavor has always had running through it and binding it all together, a vision of what some time will be in that world where all ideals shall be realized and all effort met with perfect satisfaction. The elimination of the glorious fact of eternal life from the daily program of multitudes of men and women will account for the failure to make life worth while.

Life is worth living because it has everlasting possibilities. The thing that made Paul contented under all conditions was the constant vision he had of this world and of that which is to come. As I review in part some of the experiences I have had, I find myself satisfied with life, not because my ideals have all been realized but because I believe they all will be. I have enjoyed my earthly life to the full, not because it has all been happy or easy, but because it has been Life, and because I look forward to its eternal continuance.

THE SURE TRIUMPH OF CHRIST

The greatest satisfactions I have known have come out of an unquestioned faith in the power of Jesus to redeem the world;

In the faith I have had in people, in humanity, and the final glory of it;

In the faith I have in ideals as the only practical things in the world, good for any human energy and the only things that can never be destroyed;

In the faith I have had in the fact, as real as my own body, of a world of spiritual happiness and enduring friendship and satisfactory employment.

Is life worth living? Well, rather. Not if I measure it by my own egotism or my miserable demand for personal happiness, but it is wonderfully worth while when measured by the ideals of Jesus as applied to the world which now is and that which is to come.

I am greatly content with life, because I believe God will take care of all the things that are crooked, and see that for all suffering and injustice and wrong there is compensation.

I believe that God will triumph completely.

Life should be measured by the long run of eternity, and not by the short dash of time.

A man is old when he has no enthusiasm for some great cause. He may be only thirty or forty years old on the calendar, but he is an old man if he has no heart throb for human welfare. I count myself young in spite of seventy years, because I find myself longing for a warless world, and a brotherhood of man.

JULY SURVEY OF BOOKS

The Beloved Community

Constructive Citizenship, by L. P. Jacks, Doubleday, Doran, \$2.00.

BEWARE when the great God lets loose a thinker on this planet," was a warning of Emerson, and such an one is the author of this book. Principal Jacks has never pandered to "light half believers of a casual creed," for he believes that the vocation of the thinker is most dangerous, and these Glasgow lectures are the weighty utterances of one who is dealing with a major subject for human consideration.

There is a spaciousness about this treatment which makes one think of G. A. Smith's definition of heaven as a "moral open-air." It should act as a veritable tonic for Lilliputian "big-enders" and "little-enders," and a corrective for bloated Babbitty. Here we are introduced to "cosmic citizenship." A real "De Civitate Dei," with no exclusive theological virtues and no evaluation of the secular as consisting of "splendid vices," is set before us. A Utopia which is rooted in the world of all of us is here, and a "Beloved Community" where politicians cease from troubling and standpatters are no more.

"Constructive Citizenship" is in line with the thesis of many of our more penetrating writers on society who have already sensed the fact that even political virtues are no remedy for industrial vices. These have lifted up a voice like a trumpet to show that most of our schemes are concerned with organization rather than with a serious modification of the essential nature of work. It is the education of citizenship, indeed, but the same old citizenship. New rules are made continually but upon the assumption that it is the same old game.

In this approach of the editor of the Hibbert Journal, he conforms to his own definition of an optimist—one who sees an opportunity in every difficulty. He refuses to view the body politic in terms only pathological, as diseased, as acquisitive, and as doomed to decline. The Cassandra-voices of Tawney, Bertrand Russell, Spengler, Dean Inge, and others are held to have proved too much. After all, society somehow manages to carry on, and this by reason of the fact that health, vitality, and healing are more basic than the diagnosis would lead us to suppose. The consciousness that we are falling is not itself involved in the fall. In other words, the power to criticize is *ipso facto* the power to create.

Dr. Jacks is not as sanguine as many of our contemporaries that vocational rather than territorial representation is the cure for all the ills that flesh is heir to. He mentions Felix Adler as a champion of this basis for industrial democracy, but there are many others, even better known, who are sincere believers in this way out of our difficulties. Harry Ward, Carl Becker, Cory and Fedwick could be mentioned in the United States, while G. D. H. Cole, Ramsey McDonald, Laski, and Ernest Barker are the British exponents of the idea of a divisible sovereignty.

The demand for greater leisure for workers, praiseworthy though it is, does not seem to the lecturer to reduce difficulties but rather to increase them. Here he follows the attitude of Carlyle, who regarded work not as a curse but as a blessing. Even four hours of boredom in order to achieve twenty hours of leisure does not solve the problem, and devitalized leisure is held to be a greater bane than devitalized labor.

In the difference between time-thinking and space-thinking we have the dominant note of the book. The overemphasis on spatial concepts and the regarding of life as a *spectacle* in space rather than as a conscious *experience* in time results only in

"views" of society, or in theories about it. The space-minded ask only "How long will it last?" But the time-minded, concerned with depth rather than with length, are interested in the *lastingness* of things, and this involves loyalty and quality.

Skill, trusteeship, and scientific method are the three elements stressed in this book. The artificial antithesis between duty and interest receives much the same treatment that one finds in John Dewey's "Democracy and Education." Only as the creative side of work is recovered can industrialism learn to think of duties as well as of rights. Trusteeship is held to be the moral side of citizenship, and a technique must be found to bring about, through the indirect method, a change in the quality of men. With the improvement of the quality of human work there must needs come an elevation of both the worker and the worked-for.

One cannot read these lectures without feeling that this virile world-citizen has brought into captivity many ideas which have waged a solitary fight in isolated places and has regimented them into such shape that they deal a smashing blow against mechanical schemes of social deliverance. We count the reading of "Creative Citizenship" as a veritable "*sursum corda*" for those who are "faint but pursuing."

W. P. LEMON.

Black and White in Africa

The Native Problem in Africa. By Raymond Leslie Buell, 2 Vols. The Macmillan Co., \$15.00.

AFRICA, as every informed American knows, is the goal of sundry quasi-scientific expeditions whose pictures grace the rotogravure sections of our Sunday papers, and the happy hunting grounds of the sporting rich whose trophies garnish our museums. It is not so generally known that the continent, in addition to lions, sable antelope and pygmies, houses what are certainly the most intricate and perhaps the most threatening race problems of our contemporary world. The Africa of these problems can scarcely be counted, as yet, within the scope of America's international interest. This is due, in part, to the fact of remoteness. Africa, to the average American, is simply too far away to be important. But in addition to this geographical disability the continent has lacked interpreters. Serious studies of the new post-war Africa are hard to find and, in consequence, the general indifference to its problems is difficult to dispel.

Mr. Buell's two volumes, however, go a substantial way toward supplying these deficiencies. The real Africa has had, so far as I know, no other such comprehensive or careful presentation. Mr. Buell spent fifteen months in Africa under the auspices of the bureau of international research at Harvard university, where he was an assistant professor of government. He visited, in Europe, the colonial offices of the nations that govern African territory. He has made extensive use of the documents that chronicle the official relationships between the native peoples and their white overlords. His conclusions will not make altogether pleasant reading for the governments whose policies he has scrutinized.

There are no simple explanations and no easy panaceas for the problems of the Africa that Mr. Buell describes. But two conclusions, derived from the wide variety of his material, are inescapable. First, that among the African natives a race consciousness has appeared, characterized by the same aspirations that are upsetting many of the white man's most cherished schemes across the non-white world. Second, that this movement toward racial self-expression is still near enough to its

beginnings to enable Africa's European masters to avoid a racial conflict if they choose.

Evidence of the first fact appears in every quarter of Africa that Mr. Buell surveys. In the Union of South Africa there is a thriving crop of independent, native Christian churches, many of them semi-political in character and strong enough to cause concern among the political authorities and real alarm among the missionary representatives of the older churches. In addition, there are avowedly political organizations of natives, a rising organization of labor with an accompanying increase of labor unrest, and, more recently, a native communist party.

Kenya colony has had incipient native revolts since the war, the most threatening having been led by a native named Harry Thuku who organized a widespread protest against decreasing wages and whose followers invested him with divinity. Thuku's protest was summarily suppressed. But Kenya settlers seem to be of the opinion that the organization of the natives for more definite resistance to white policy is going steadily forward.

Similarly, racialism has found expression in the Belgian Congo. There, as is frequently the case in Africa, the vehicle for the movement was religious. Simon Kimbangu, a Christian convert, was called, as he believed, to heal the sick. His healing ministry expanded. Native agitators got his ear. The prophet movement swept through the lower Congo and the Belgian authorities took drastic, military actions. Kimbangu now reflects in an Elizabethville jail upon the hard lot of a prophet.

"While it appears," Mr. Buell writes, "that the Kimbangist movement was originally religious, the evidence points to the fact that a large number of natives rallied to it because of hostility to the exactions which the Congo government had imposed. . . . The extreme credulity with which natives, under the spell of a leader claiming divine or mystical power, will throw away their material interests and recklessly sacrifice their lives is one of the most amazing features of Africa today. The African native is, however, not likely to express this type of fanaticism in a deliberate attack upon European authority. But he has already demonstrated an extraordinary power of passive resistance which will make the problem of control more difficult than if the native population attempted to massacre the Europeans in cold blood."

This rising resentment against the white man, as yet, lacks widespread organization and leadership. It is for that reason that Africa, as Mr. Buell points out, "is the one continent of the world where by the application of intelligence, knowledge and good will, it is not too late to adopt policies which will prevent the development of the acute racial difficulties which have elsewhere arisen and the evils of which have arisen only after they have come into existence. In the larger part of the continent of Africa the white man still has carte blanche to avoid the mistakes of the past committed in other parts of the world if he has will and intelligence to do so."

Unfortunately, the evidence which Mr. Buell has assembled does not give a very positive ground for the belief that the "will and intelligence" to prevent such a conflict are in effective operation. Profits, now only a little less than in the past, decree the policies. And the United States has broken no precedents in this regard. Mr. Buell points out that the American rubber concession in Liberia, obtained in part through the activities of the state department and the department of commerce, establishes a closed door in that land and will result in the confiscation of native land holdings and compulsory native labor.

"The activity of the departments of state and commerce," writes Mr. Buell, "in promoting . . . American enterprise in

Liberia and the disregard or lack of knowledge of the American government of the effect of the entrance of such enterprise upon the people and government of Liberia is disconcerting not only because of what may happen in this particular instance but because it is symptomatic of what may happen on a larger scale in the future."

That discontent with these overriding tactics of the white man is growing throughout the continent is apparent from every chapter of Mr. Buell's survey. The further growth of that discontent involves issues of interracial adjustment—political, economic and political—that will determine the Africa of the future. Whether that adjustment will be accomplished in peace or in violence remains to be seen. It is not yet clear whether the white man, from his recent experiences in the non-white world, has recognized the advisability of tempering his self-interest with a fuller measure of wisdom and of understanding.

STANLEY HIGH.

Community Churches

Community Churches, by David R. Piper. Willett, Clark and Colby, \$1.50.

MR. PIPER knows the community church movement as well as any man in America. He boils down to 160 pages the essential facts and figures of that movement. He states them concretely, clearly, and forcefully. He tells us that in April, 1927, there were 1296 community churches in this country; 1066 of these were in villages of less than 2500 population; 114 were in towns of from 2500 to 25,000 population; and 116 were in cities of more than 25,000. He then classifies these churches according to their type of organization and reports that 441 were denominational; 378 were undenominational; 436 were federated; and 41 were not definitely determined. Next he takes up the ways and means of organizing a community church and of building the beloved community. He discusses programs of religious education and of recreation. And so through his little volume he walks as through a garden, pointing beauty here and budding strength there and rose bugs yonder. Denominational secretaries seem to be the rose bugs in Mr. Piper's garden and occasionally he allows his prejudice against them to creep into his analysis. But they are a thick-skinned lot and doubtless will survive. In general this book can be recommended as the most concise and informative volume yet to appear concerning the most significant movement in American church life of today.

FRED EASTMAN.

The Natural History of Extravagance

Gongorism and the Golden Age. By Elisha K. Kane. University of North Carolina Press, \$3.50.

FOR THE INFORMATION of those who may not be versed in the history of Spanish literature, it may be said at the outset that Góngora was a poet who was almost exactly contemporary with Shakespeare, but the appeal of Mr. Kane's scholarly study is much wider than the rather limited circle of technical students of the literature of Spain in the seventeenth century. The style, the spirit, the whole attitude toward art and life which marked the work of this poet and which is here designated by the term "Gongorism," is a phenomenon of both international and contemporary importance.

The author calls it "exuberance and unrestraint." I have called it "extravagance," with no reference to the usual connotation of excessive financial outlay but in the broad etymological sense of the word—a wandering out of bounds. Góngora

himself was only a single example, and not the most extreme one, of a tendency and temper which neither began nor ended with him. There is no need to discuss the question as to whether it is quite fair to give him either the fame or the blame of it. The word, "Gongorism," is as good as any for a type of decadence in the arts which has long lacked a name.

Everyone knows the meaning of a "golden age" in literature and the arts. Some new springs of vitality burst forth in the life of a nation, or in several nations more or less simultaneously. The intellectual, perhaps also the geographical, horizon is rapidly widened. Latent creative powers leap into action. New techniques in the arts are improvised to supplement those drawn from tradition and revitalized with the life of the new age. But so rich and full is the tide of the inner life that there is no need to cultivate cleverness of expression for its own sake. It is not a question of searching desperately for ideas sufficient to justify the work, but of finding means of expression adequate for the expression of the ideas that are at hand. For this reason, there is power combined with simplicity. There is no straining after effect because there is inner sincerity. That is what makes it a golden age. To explain how and why it happens would require a long discourse and then the question would probably remain unanswered. Anyway, it happens, and the world knows well enough what have been its golden ages of architecture, poetry, painting, sculpture.

A golden age creates an appreciative audience for the arts and a class of persons reasonably proficient in the processes of production. And then two other things happen: the producers run out of ideas; and the audience, which never quite knew what it was all about or what were the golden values in the things that it admired, begins to tire of the simplicity of classic greatness and to demand more highly spiced food. And the new generation of producers, finding it easier to elaborate a method for the production of trick novelties than to quicken again an interest in the substantial values which they themselves are not capable of understanding, much less of augmenting, meet this demand by pouring in the pepper. Cleverness takes the place of genius. In place of the inner urge to express worthy ideas and valid emotions, the motive of art becomes a hectic eagerness to do something striking. The quietness of all truly great art—even that which reaches a crescendo of emotional power—is drowned in the din of a noisy technique. For structural simplicity and sincerity is substituted overwrought subtleties and complexities which have nothing under them, and nothing behind them except the desire to attract attention by making a big noise.

And so, in literature you get Gongorism in Spain, Euphuism in England, and similarly gaudy and artificial forms in France and Italy. Its characteristics are strained and inverted syntax, startling and far fetched imagery, over-ornamentation—in general, the effort to create a surprising style. In music, you get, on the one hand, the esoteric mathematical and symbolic "cultist" music of Ludovico de Victoria, and on the other the cheap and unconvincing attempts at realism in the imitation of sounds of nature. In sculpture, you get the abomination of baroque, overflowing into the field of architecture in the churriguesque to fill every church with a clutter of fat angels, fluttering marble draperies, scrolls, flowers, fruit, and every miscellaneous object with which the stone-cutter could fret the simplicity of decent walls and startle the beholder with the evidences of his skill. Good men sometimes fell into these sinful ways. Bernini, in Rome, for a shining and terrible example. And in painting, the great El Greco and, later, the equally great Goya.

This is not all a matter of ancient history. Much, perhaps most, of the "modernism" of today in the arts is the same thing over again. Read "The American Caravan" and see whether

the description fits. Try it on futurist painting and sculpture. The current illustration in music, I think, would be jazz rather than the more sophisticated modern forms of composition. (Stravinsky and Ravel, for example, I would defend against a charge of Gongorism.) Some of the particular forms may be modern, but the impulse and the spirit date back at least to the time of the anonymous and very skillful sculptor of the Laocoon, who thought he could pep up a waning popular interest in sculpture by showing the people how amazingly he could carve three men tangled up with snakes.

Kane's study covers a wide range of data with which he exhibits a scholarly acquaintance. It is a valuable contribution to comparative literature; more than that, to comparative art. If I have a criticism it is that his own style is more than a little touched with Gongorism. Thus is the dyer's hand subdued to what it works in.

WINFRED ERNEST GARRISON.

The Thundering Dawn

Asia Reborn. By Marguerite Harrison. Harper & Brothers, \$4.00.

The Restless Pacific. By Nicholas Roosevelt. Charles Scribner's Sons, \$3.00.

China: Where It Is Today—and Why! By Thomas F. Millard. Harcourt, Brace & Company, \$2.75.

China and World Peace. By Mingchien Joshua Bau. Fleming H. Revell Company, \$2.00.

Enter China! By George G. Barnes. London: Edinburgh House Press, 2/.

Chinese Realities. By John Foster. London: Edinburgh House Press, 2/6.

Within the Walls of Nanking. By Alice Tisdale Hobart. The Macmillan Company, \$2.25.

The Naturalization of Christianity in China. By Frank Rawlinson. Shanghai: Presbyterian Mission Press.

IT WOULD BE EASY to add enough titles to make this review concern itself with a full dozen books. The stream of reports and interpretations from the far east is running stronger today than ever. Such readers as try to keep abreast of the literature dealing with the dawn that is coming up so thunderously out of China find themselves members of a book-a-week club—and some weeks there are extra issues. But eight books are certainly enough to discuss at one sitting.

Of the eight, the first two deal with Asiatic problems in general, rather than with China alone. Miss Harrison, out of a newspaper experience which has taken her into all parts of Asia, includes the entire continent within her purview. Mr. Roosevelt, an editorial writer on the New York Times, sticks to the Pacific basin. The racial and nationalistic uprising that is to be felt all the way from Syria and Turkey to China and the Philippines makes up Miss Harrison's report, and the principal value of the book lies in the fact that it is primarily a report. The temptation to editorialize, to which Mr. Roosevelt has naturally succumbed, has been resisted with considerable success by this wandering woman journalist. The most valuable parts of Miss Harrison's book are her description of the effect of the Wilsonian fourteen points on Asia, and her perception of the import of contemporary Russian foreign policy. The thing that Mr. Roosevelt most wanted to say, I believe, was that the United States cannot give up the Philippines without producing a world upset in the Pacific. Conservative observers of oriental developments will find more to praise in the conclusions of Mr. Roosevelt than in the narrative of Miss Harrison.

Daily journalism, particularly of an interpretative sort, is

one of the most exacting and most disappointing forms of writing. To be forced to write of events while they are taking place, apportioning praise or blame and at the same time seeking to reckon present significance and future possibilities, is to assume the likelihood of a large margin of error. The greater the tribute, therefore, to the value of the reporting of Mr. Thomas F. Millard, now chief China correspondent of the New York Herald-Tribune, that a number of his dispatches of the past two years have been gathered in this book to which has been given the unwieldy title: "China: Where It Is Today—and Why!" It is remarkable to discover how little Mr. Millard has to regret in the interpretations which he put on Chinese events at the time of their occurrence. And, it might be added, in opposition to the views of most foreigners then in the far east.

Dr. Bau, professor of political science in the National university at Peking, adds to his distinguished "Foreign Relations of China" a new volume which outlines the terms on which questions between China and other states such as extraterritoriality, tariff autonomy, concessions and settlements, and other disputes embedded in the old treaties, can be settled. Dr. Bau can be taken as representing the viewpoint of the western educated Chinese.

The books by Mr. Barnes and Mr. Foster are prepared for the use of the United British council for missionary education, and can be obtained in this country from the Missionary Education movement, at 150 Fifth avenue, New York. They give the liberal English attitude toward present-day China, particularly as that attitude is related to the work of the British missionary societies. Both books are well done. Mr. Foster delves beneath the surface to describe the foundations of China's nationalistic movement—the new literature, the new social and industrial order, the new religion. Mr. Barnes writes in a more popular vein of what he calls "a study in race contacts," and makes his points very largely by a description of life within the Chinese social unit. To understand that, he feels, is to make the personal readjustment between easterner and westerner more easy. Mr. Foster should be given a particular word of praise for his 11-page outline of the "Three People's Principles" of Sun-Yat-sen. Nowhere have I seen the substance of that leader's final teaching put more succinctly.

For sheer narrative interest, Mrs. Hobart's account of her experiences in Changsha and Nanking during the disturbances of 1926-'27 is by far the most absorbing book recently to come out of China. It is clear that the iron has entered her soul, but what else was to be expected in the case of the woman who saw her home, on Socony hill, Nanking, made the target for the attack of the rioting soldiers? While recognizing the need for caution in accepting some of the writer's conclusions, no other book can compare with this in giving the atmosphere of the foreign settlement in inland China as it was during the months that culminated in the Nanking tragedy.

Of all these books, that by Dr. Rawlinson is the only one of major importance. This importance, to be sure, will appear only to those who are interested in the religious readjustments now taking place in China. But in this field Dr. Rawlinson has said a word that must be heeded. The scope of the book is indicated in the title, "The Naturalization of Christianity in China." The author, who edits the famous Chinese Recorder, traces the changes that must come both in doctrine and in organization if Christianity is to find a place as a truly Chinese religion. This is the same process, of course, that Buddhism went through when it came over the mountains from India. Dr. Rawlinson gives evidence of a deep wisdom in his suggestions as to the way in which the parallel changes must take place within Christianity. There is much significance in the

fact that the author's conclusions were first presented as lectures to missionaries at the beginning of their service. There was a day, not long ago, when even to have hinted at many of the conclusions reached by Dr. Rawlinson would have been regarded as clear treason to the missionary cause and call.

PAUL HUTCHINSON.

The Present Germany

Germany Ten Years After. By George H. Danton. Houghton Mifflin Company, \$2.00.

PROFESSOR DANTON'S book does not pretend to be an exhaustive study of the political and economic conditions of post-war Germany. It is simply the record of the impressions which modern Germany left upon a singularly alert and disciplined mind and upon a sensitive and sympathetic soul. The author is an American professor at the University of Tsing Hua in China and his long residence in the orient enables him to make highly illuminating comparisons not only between Germany and America but between the cultural values of the east and the west. His year of residence at the University of Berlin (1925-26) naturally prompts him to devote the majority of his pages to an evaluation of German academic life. The book is a strong tribute to the intellectual vitality of the Germans and an exposition of their heroic efforts to maintain scholastic standards and to preserve cultural values in the chaotic days which followed the war. While German academic life is the chief interest of the author he does not confine himself to this sphere. The book abounds in shrewd criticisms and trenchant observations upon the whole structure of German society. Previous residence in Germany during the writer's student years gives him historical perspective and adds to the value of his present analysis.

REINHOLD NIEBUHR.

Around the World

TRAVEL is the word during the summer season, but here are a dozen books about various countries and peoples, yet only two of them could be called travel books. It is a fact sometimes overlooked by globe-trotting tourists that the countries of the world do not exist primarily to furnish scenery and quaint sights for curious travelers. There is something more to the lands and nations than a glorified vaudeville entertainment for idle minds. Not that I have any prejudice against books of travel. In fact, I like them. This list may begin with two that are excellent and very different.

Those who set out to see America first, and with reference to the cities rather than to the great open spaces, Frederick L. Collins' *AMERICAN TRAVEL CHARTS AND TRAVEL CHATS* (Bobbs Merrill, \$2.50), probably tells more than any other one book about what to see, how to find it, and what it will cost. There are few superfluous words in it. The author gives a maximum of facts and indulges in a minimum of rhetoric—even about the Grand Canyon. The charts giving detailed itineraries for each city and for each trip, with information about routes, means of conveyance, sights, and costs, are unique and valuable.

Harry A. Franck has wandered over a good part of the world at one time or another, often in vagabond fashion and coming very close to native life, and the resulting books now make a considerable list. His *EAST OF SIAM* (Century, \$3.50) tells how he hobnobbed with kings and coolies in the five divisions of French Indo-China. The first class in geography will now rise and recite. What are the five divisions of French Indo-China? I thought you didn't know. They are Tongking, Laos, Annam, Cambodia, and Cochin China.

The Mexican as he is on both sides of the border is the theme of *THAT MEXICAN*, by Robert N. McLean (Revell, \$2.00). Few books on this or any other subject have back of them more firsthand knowledge. Mr. McLean has been a Presbyterian worker among the Mexicans for many years. His father was the same before him. So we have here the ripe fruit of two generations of experience. He deals not so much with the country as with the people, and not so much with the government as with the effect which the government has had upon the people. The chapter on the church tells things which are essential to the understanding of the present deadlock between state and church. This book belongs at the top of any list of books with reference to both the internal conditions of Mexico and our own relations to Mexico and Mexican immigrants.

Extracts from the public documents and the addresses of President Plutarco Calles are published under the title, *MEXICO BEFORE THE WORLD* (Academy Press, 112 Fourth Ave., New York, \$1.00). This is valuable source material for the study of the Mexican question. With due allowance for political rhetoric and for the fact that these are, of course, thoroughly ex parte statements, these documents present a clear picture, if not of the total situation, at least of what the Mexican administration wants the world to believe about the situation.

As the successive volumes of Mr. H. A. L. Fisher's series, "The Modern World," have appeared, I have repeated, with such variation of phrase as I could command, the statement that it is an incomparable group of books for one who wants a comprehensive and well balanced survey of the world scene, with some considerable amount of detail and some attention to the recent events by which the peoples and governments have come to be what they are. The volume on *GREECE*, by William Miller (Scribner's, \$5.00), confirms this favorable judgment and increases the inadequacy of merely general commendation. Mr. Miller has been studying medieval and modern Greece and writing books about it for more than thirty years. He is a contributor in this field to the latest edition of the Encyclopedia Britannica and the Cambridge medieval and modern histories. He is the author of a dozen books dealing with Greece or her near neighbors. But he moves easily even under the weight of the enormous erudition evidenced by this array of publications and informs his readers without burdening them unduly.

The American committee on the rights of religious minorities sent a deputation to study conditions in Roumania during the summer of 1927. The substance of the findings of that deputation has already been given in *The Christian Century*. The full report is published in a volume entitled *ROUMANIA TEN YEARS AFTER* (Beacon Press, \$1.50).

In writing *MUSSOLINI AND THE NEW ITALY* (Revell, \$2.00), Alexander Robertson has tried to give a dispassionate and unbiased presentation of the career and personality of *Il Duce* and of the accomplishments of the fascist government, but he has not succeeded. His tone is that of the hero-worshipper and both his selection of facts and his comments reveal the partisan of fascism. Though he indulges in no criticism—perhaps because he sees nothing to criticize—he conveys much information, especially about the personal qualities of his hero. One can see that the Mussolini legend is already forming, as it inevitably would. Mr. Robertson lives in Venice, and there is no reason why he should not go on living there and find favor with the present government.

As to *MEN ARE LIKE THAT*, by Leonard Ramsden Hartill (Bobbs Merrill, \$3.00), the book is better than the title. It is a narrative of the personal experiences, before, during and after the war, of an Armenian youth with whom Mr. Hartill became acquainted while engaged in agricultural reconstruction work in the Caucasus. The adventures in times of nominal

peace are as exciting as those in the war, and the dramatis personæ include Russians, Tartars, Arabs, Kurds, Persians and more besides.

Perhaps the most complete analysis of the bolshevist mind and the most penetrating discussion of the general trend of events under the present regime in Russia is *THE MIND AND FACE OF BOLSHEVISM*, translated from the German of René Fülöp-Miller (Alfred A. Knopf, \$6.00). Thoroughly convinced that the bolshevist program is destructive of the higher values of civilization, the author rises far above any state of mere panic or indiscriminate denunciation, and with philosophic calm and extraordinary acumen examines the cultural life of soviet Russia. "Mechanization" is the key word of his analysis. He finds this characteristic manifested not only in the economic and governmental program, but in poetry, music, the theater, and in the reorganized Orthodox church. The whole soviet enterprise, as he interprets it, represents a Marxianism that transcends Marx in the "dogmatic negation of every kind of individual separate existence and the apotheosis of 'the collective man.'" Of all the books on Russia that I have seen, this one gives, not, to be sure, the most detailed information about facts and events, but by far the most brilliant generalization upon the entire revolutionary movement.

But the book of all books which is the best substitute for a visit to Russia—and one which gives a great deal more information than any but an uncommonly astute traveller would be able to collect for himself—is Ivy Lee's *PRESENT-DAY RUSSIA* (Macmillan, \$2.50). As an avowed capitalist, the personal adviser to Mr. John D. Rockefeller, Jr., did not claim to go to Russia with "an open mind," but he had open ears and very alert eyes. He interviewed everybody of any consequence in Moscow. What they told him, of course, was what they wanted him to believe, but Mr. Lee did not get to be the consultant for vast financial interests by being an easy mark for people who have something to sell. He asked questions boldly, listened to the answers carefully, and formed his own judgments on the evidence. He is conservative in the expression of his opinions, but some of his conclusions are quite definite. The present soviet regime in Russia is there to stay. No signs of political instability are visible. But it is not there to stay unchanged. It is changing rapidly, and the changes are all in the direction of capitalism. "A dead level of mediocrity and stagnation is the outstanding characteristic of the Bolshevik regime." (This corresponds accurately enough to Fülöp-Miller's "mechanization.") The things Russia must do to establish a place for herself in the esteem of mankind are: win a reputation for good faith in the fulfilment of international obligations; put a stop to those organizations which encourage the overthrow of the institutions of friendly nations by violence; establish freedom of thought, action and belief; and build a system of justice based on such fundamental principles as the magna charta and the bill of rights; in brief, to exhibit "a decent respect for the opinions of mankind." While critical of the basic principles of the soviet regime, Mr. Lee's treatment is singularly devoid of bitterness and prejudice, and he disposes conclusively of some of the familiar scandals which have acquired wide currency.

A very comprehensive and valuable book on the present situation in Japan is *JAPAN IN THE WORLD OF TODAY*, by Arthur J. Brown (Revell, \$3.75). Though written by a widely known missionary executive, the book covers all phases of the Japanese social, political, economic and religious situation. In respect to both the completeness of the treatment and the competency of the author, it is comparable to Miller's *Greece*, which was commented on above.

Two important books about Africa can be mentioned only more briefly than they deserve. *LIBERIA, OLD AND NEW*, by

James L. Sibley and D. Westermann (Doubleday, Doran), tells the full and fascinating story of the cultural economic development of that state from the beginning of the nineteenth century, with an account of the original tribal organization and native culture and the transformation that has taken place under European influence. It does not take into account that latest phase of its development which has given rise to the phrase "Mr. Firestone's Liberia." THE GOLDEN STOOL (Doubleday, Doran, \$1.50) is the cryptic title of a volume in which Edwin W. Smith presents a study of the conflict of white and African cultures. The author has been in Africa for thirty years, first

as a missionary and later as a representative of the British and Foreign Bible society. The golden stool was an Ashanti sacred symbol of tribal independence and dignity. Taking this as his point of departure—as Frazer did his "golden bough" and ranging almost as widely beyond the limited promise of his title—he covers the whole field of African problems: the effects of the white man and black man upon each other, the disintegration of the native social life, imperialism, economic developments, the aims and accomplishments of education, and the influences of Mohammedanism and Christianity.

W. E. G.

CORRESPONDENCE

"A Difference of Opinion That Cannot Be Reconciled"

EDITOR THE CHRISTIAN CENTURY:

SIR: A number of periodicals, The Christian Century among them, prophesy a new revolution in the organization of the Daughters of the American Revolution because of the alleged "blacklist" which has caused so much unpleasant controversy recently. Apparently these news-organs give credence to every statement of the small opposition group, in spite of the denials of the president-general, Mrs. Brosseau, and the whole-hearted support given her by the delegates at the Washington conference in April.

As for this blacklist, the writer has been state chairman of national defense for the Illinois D. A. R. for over a year, and she has never seen this list except in recent issues of newspapers. She has never attempted to advise chapters whom they should or should not invite to their platforms, nor has she been asked to do this by the national chairman. The work of the Illinois committee has been entirely along constructive lines, but it has not hesitated to call attention to activities that were not in harmony with the welfare of the country, particularly those activities that are opposed to the provisions of the national defense act.

The fact that a few members choose to resign from an organization because they cannot subscribe to its policies is no reflection on that society. It merely indicates a difference of opinion that cannot be reconciled. The national society has taken in thousands of new members during the past year, the Illinois society increasing its membership by 500 in 1927. This does not look like a "split in the ranks."

The Daughters of the American Revolution are for any legitimate means of outlawing war, boosting particularly for Mr. Kellogg's multilateral treaty. But in all proposals for peace, they are mindful of the weaknesses of nations, and stand firmly for the protection of the United States on land and on sea, believing that the peace and welfare of the whole world demand this.

Chicago.

(MRS.) VINTON E. SISSON,
National Defense Chairman, Illinois, D. A. R.

Methodists and Church Union

EDITOR THE CHRISTIAN CENTURY:

SIR: The suggestion of Henry P. Nielson that the desire of the Methodist Episcopal church for church union is inspired by a desire for temporal power that goes with large numbers, thus "making up for a conscious lack of pulpit influence," is too absurd to receive serious consideration. A general conference that elected Stanley Jones bishop, assigned Francis J. McConnell to New York, listened to Merton Rice, and paid grateful tribute to the memory of William A. Quayle, was not likely to be impressed with a conscious lack of pulpit influence. After reading Mr. Nielson's letter I took from my book shelves "The American

Pulpit" and noted that six of the twenty-five favorite preachers are Methodists, that of the four who are Congregationalists, one is Dr. Cadman who, after twenty-five years as a Congregational pastor, still states frankly and frequently that he is a Methodist.

However, both Mr. Nielson's letter and my reply thus far are antique. The time has come when we should all stop bragging of our own denominational camps or throwing bricks at our neighbors. Not only for the sake of Mr. Nielson's children but for the general good of all I should earnestly hope and pray that the Methodist Episcopal church in becoming a modest part of a united Christian church in America would gladly sacrifice any of its "peculiar methods and ideas" that would in any way prevent this church from being "liberal and democratically organized." I should hope that Methodism's real contribution would be its joyous devotion to "Christianity in earnest."

Geneva, N. Y.

RAYMOND HUSE.

Psychoses and the Legion

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not see why the First Reader did not make a big fuss about the article by Albion R. King on "Can We Trust the American Legion?" It should rank with the best in the series on "What the War did to My Mind" even though it may not have been so classified. Here we certainly have a fair analysis of the mental processes of the American legion. We can see why they make so very many foolish statements, especially through the present national commander. But we can see these things sympathetically. That is what I liked about the article. It was scholarly, fair, and not acrimonious.

Bridgewater, Mass.

CARL KNUDSEN.

EDITOR THE CHRISTIAN CENTURY:

SIR: It was interesting to read in a recent issue of The Christian Century an article by Albion R. King, professor of philosophy and psychology in West Virginia Wesleyan college, in which he thrust at the American Legion, under cover of being a sympathetic apologist for its "shortcomings in questions of public policy." He seeks to show that the great majority of legionnaires are, by reason of their war experiences, emotionally disqualified for forming and expressing reasonable and reliable opinions in many matters involving the public welfare. It is stated that the purpose of the "diagnosis" is that it shall serve as a plea for public indulgence. The dear public is asked to look upon legionnaires as poor deluded creatures who are mere shadows of their former selves. It is not our fault that we have fallen into such a pitiable plight. C'est la guerre. The serious handicap has been "acquired in the war psychoses." In a crisis of the country our emotions got the better of us, and we have never since been able to regain mastery of ourselves. Let Mr. Citizen, when he comes in contact with a legionnaire, drop a tear of compassion and largely discount anything that may be said about preparedness, peace, and related subjects which must necessarily stir the convolutions of the brain to a fine frenzy and "a paralyzing passion."

It is scarcely necessary to make serious answer to Professor King's charge. But because the American legion is still somewhat in the formative period, and may not be as well known to all the readers of the article as its members and friends could wish that it were, a word or two in reply may not be entirely inappropriate.

The American legion is just a cross-section of the American people. It is composed of men and women of every walk of life and of every rank and character of service. It is honored in having on its rolls many of the shell-shocked, gassed, and wounded veterans who bore the brunt of front line duty. Whenever medical care is necessary or desirable, these men are accorded it. The American legion is constantly working in conjunction with the United States Veterans' bureau to see that the disabled are given the most helpful treatment it is possible to provide. Of the million or more men and women in the American legion, however, only a relatively very small number are mentally affected, and these, while proudly acknowledged as fellow-members, are not, and by the nature of their affliction could not, be active participants in determining the organization's policies. As for the rest of us, I venture to think we are quite as sane and responsible as the average of mortals and are no more inclined to "see red" than those who served their country in a civilian capacity. The "emotional complex" of which Professor King speaks was, in other words, a state of mind which, if possessed at all, was possessed by the whole American people, and, if the lapse of time since the war has not restored the mental balance of sufferers, then not merely the American legion but all patriotic individuals of adult age would bear careful watching when it comes to a discussion of the public good. There are no doubt rabid members of the American legion, as there are rabid members of society outside its ranks, but to say that such a type is more than a rare exception would seem quite unfair.

What is meant by the reference to the "shortcomings of the legion . . . in questions of public policy," I cannot guess. Is Professor King filing exception to the stand which the American legion has taken insisting upon such preparedness as shall be the best guarantee of peace? Does he object to the persistent efforts of the organization to see to the adequate care of our disabled? Does he consider as particularly unreasonable the universal draft bill, which would bring material and industries, as well as men, under the control of the government in time of war? Surely he is not objecting to the fact that in every community throughout the nation the American legion is engaged in every sort of activity which makes for community welfare and seeks to instill in the minds of the boys and girls of school age the patriotic sentiments which have ever possessed true citizens since the founding of the republic.

Is not the legion in all its activities and deliverances keeping well within the limits of its constitution? The preamble of that instrument reads thus: "For God and country, we associate ourselves together for the following purposes: to uphold and defend the constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association in the great war; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness." Has the legion transgressed or fallen short of the purposes and principles here stated?

I respectfully submit that if Professor King is taking exception to the policies of his organization and mine, he should first have done all possible to win his fellow-members over to his views and to make, as he regards it, desirable changes. Failing in that, if our faults are serious enough to warrant it, he should, out of a sense of propriety, have tendered his resignation before

making the public attack which must appeal to any right-thinking person as being particularly ill-considered and unjustified. His reference to Sherwood Eddy and Harry F. Ward and his evident antagonism to the foreign policy of the Coolidge administration reveal the real animus of the article here complained of. Because the American legion does not acquiesce in his brand of pacifism, its members, by reason of "emotional cerebro-paralysis" should, he thinks, be ruled out of court.

Pittsburgh, Pa.

WILLIAM H. McNAUGHER.

Must the Church be Subservient?

EDITOR THE CHRISTIAN CENTURY:

SIR: Reading Samuel McCrea Cavert's article on "The Next Great Step for the Church" prompts me to ask a serious question. His first main point is on the "subservience of the church to the state," and points out the well known fact that not only during the recent great world war but in other wars the church has acquiesced in the policy and purpose of the state and in this last case gave its sanction to the entrance of the United States into the world war. The inference is plainly that this was a subservience utterly unworthy of the church and at variance with her avowed principles and mission.

But it is not clear how under the circumstances it would have been possible to do otherwise. If the "church" could have spoken with one authoritative voice it might have been possible even to prevent this country from going into the war. But the "church," meaning by the term our united protestantism, had no organ for such authoritative expression. Nor would she even then have had the power or the authority to compel or induce the eligible men in her membership to refuse to answer the call of the country to military service, and so make the government helpless. And one denomination, or group of men, taking such a position, and attempting such a step would have been branded at once as not only unpatriotic but treasonable, and its entire membership could have been disfranchised, if not worse, and public sentiment, including that of the other denominations, would have unqualifiedly approved of the most radical and drastic action the state could have taken. In other words, the thing proposed is not as simple as it seems. As I see it, not only must the church take a different position, but, speaking only of these United States, the state itself will have to be converted, born again, before such an attitude on the part of the church or any portion of it would be thinkable.

In your editorial on "The Glorious Heresies of Modern Missions," you point out the fact that the recent Jerusalem conference made a bold and frank declaration against "political imperialism." That is fine! But we will have to induce or persuade or compel political imperialism to abdicate first of all, unless indeed united Christendom could be so united and combined that it would present with one voice a mighty solidarity. That day in my humble opinion is still a long way off. If, however, this solidarity of the Christian forces could be achieved and made actual, the church could force the state to abolish all thought of wars of aggression, and could make international murder impossible. I do not think the position of the Jerusalem conference is heretical. It is in accord with the basic principles of the sermon on the mount. But it is not clear how it can be made practical and effective.

A similar issue is involved in the demand that missionaries should decline or at least not ask for the protection of their governments while in the mission field. What would be the political status of a missionary, for instance, who would refuse to heed the time limit of his permit to go into the interior, or into any given province of China? Is he not in danger of forfeiting his civil rights, and even his citizenship? In other words, the thing does not seem to be as simple as it is made to be. The individual, in my opinion, can do little or nothing. Only the entire Christian body acting as a unit could bring about results.

Naperville, Ill.

SAMUEL P. SPRENG,
Bishop, Evangelical Church.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Gilkey Resigns Hyde Park, Chicago, Pulpit

Rev. Charles W. Gilkey will become dean of the University of Chicago chapel in September. At that time his resignation as pastor at Hyde Park Baptist church, announced to his congregation June 24, will become effective. In his morning sermon, on that day, Dr. Gilkey referred to the "creative opportunity" for religious development in the life of students that is now afforded by the new University chapel. At the close of the sermon announcement was made by the vice-chairman of the church advisory board of Dr. Gilkey's resignation from the Hyde Park pastorate, in which field he has served for 18 years. Dr. Gilkey has for some time been connected with the University of Chicago as a professor in the divinity school. He is one of the youngest clergymen in America holding so important a pastorate as his present one. He was graduated at Harvard university and at Union theological seminary, was active as a lecturer in war service and has preached in India and in Westminster chapel, London.

Motor Magnate Gives Million to Catholics

Fred J. Fisher, vice-president of the General Motors corporation, has given a million dollars to the Catholic Order of Little Sisters. The money will be used in the building of a "palace of the nuns" in Detroit.

Two Religious Leaders Receive Yale Degrees

Rev. Howard Chandler Robbins, dean of the Cathedral of St. John the Divine, New York city, and Dr. Charles R. Brown, retiring dean of Yale Divinity school, were awarded D.D. degrees at the recent Yale commencement.

Lutherans to Erect Student Church at Cambridge

After working for three years among the Lutheran students in 20 institutions for higher education in and about Boston, Rev. Norman D. Goehring, student pastor at Cambridge, has outlined his plan for the erection of a \$100,000 student church in Boston, patterned somewhat after the student church at Cornell, dedicated three years ago. The recent Lutheran convention authorized Dr. Goehring to proceed with the erection of the church, promising him support.

Prof. B. W. Bacon Retires From Yale

After 32 years' service as teacher in Yale divinity school, Prof. Benjamin W. Bacon has retired, to become professor emeritus. Professor Bacon is a Yale graduate, and was appointed to the Yale faculty in 1896, as instructor in New Testament Greek, and to a full professorship the following year. He has been a member of the faculty since that time. He has served as director of the American school of archeology in Jerusalem, and has twice given the Earl lectures at the University of California. He also holds a number of

editorial positions. Many books have come from his pen, among them, "The Apostolic Message," "The Sermon on the Mount," "The Genesis of Genesis" and "The Story of St. Paul." He holds honorary degrees from a half dozen universities.

American Prayer Book Revision Soon to Be Accepted

The Living Church reports that on the same day on which word came of the second rejection by the house of commons of the revised prayer book of the Church of England, a statement was issued by

British Table Talk

London, June 12.

THREE THINGS are sharing the chief headlines in our papers: Miss Savidge, the new prayer book, and belief in immortality. Of these, the first is the name of the woman who has brought the charge

The Case of Miss Savidge

of something like third degree practices against the London police. The inquiry is still proceeding, and it is evidence of the widespread interest in it that the papers give the report with great detail; and a careful observation of the readers who frequent trains confirms my faith in the diagnosis of the press. This is clearly what the public wants to know—if and how far the liberty of the individual has been threatened by the police.

Just Before the Vote on The New Prayer Book

The prayer book revision bill will be accepted or rejected on Thursday. It is being debated in the forum of the press with great seriousness. On the one hand are such men as Bishop Knox, formerly of Manchester; the bishop of Norwich; the leaders of the evangelical party such as the home secretary; the extreme Anglo-catholics, in whose interests it is alleged that the measure was devised—Sir Henry Slesser, for example, supported the new book in December but now is against it—and others too there are moved by a variety of motives. On the other hand are the archbishops, and the majority of their colleagues; and for the most part the churchmen, who are content to do without adjectives. The free churches are largely against the passing of the bill, but Dr. Selbie and Dr. Bartlet of Oxford advocate that it be passed; and by a majority vote in his own mind Dr. Carnegie Simpson, the president of the federal council of free churches, bids parliament pass the bill. Never was there such a cross-vote. It is almost certain to be a division with a narrow margin. No one is really very sure of the result though both sides profess confidence.

No Peace In Sight

The tragedy at the present moment lies here: whatever the vote may bring, there seems to be no likelihood of peace. The home secretary has announced that those who agree with him are planning to bring forward a bill which will embody all the non-controversial gains in the new book. This will be no solution whatever. After the church has decided upon its demands, and those demands are refused, it is not likely that the bench of bishops and the

houses of convocation and the church assembly will hand over the provision of their way of worship to the friends of Sir William. Will the end be a campaign for disestablishment? That is what the free churches in theory demand. The Anglo-catholics, moreover, might be driven to this. But if the bill is rejected, the evangelicals in the church will fight against disestablishment. This issue will take up the energies of the churches, and they have little to spare. Meanwhile we are told by those who faced the world situation in Jerusalem that we are faced by a threat—worldwide in its range—against the Christian faith, and indeed against all spiritual interpretations of life. They speak impelled "by an urgency which is awful"; but it does not look as though we shall have much energy left to defend our own life.

Where Are The Dead?

So the correspondence is headed; but the famous writers who answer in the Daily News for the most part do not deal with the precise question. They write upon immortality. The way in which this correspondence has been followed shows many things clearly. There is a widespread interest in the belief in immortality, and if there were a vote taken of ayes and noes, the ayes would easily have it. Some are invited to write; others like Mr. G. B. Shaw butt in; and Mr. Shaw having butted in, Mr. G. K. Chesterton must needs answer him. Preachers too in many churches are announced to deal with this living issue.

And So Forth

Dr. Campbell Morgan has arrived and will receive a warm welcome from his friends who must be numbered by the thousands. . . . This week the British conference of missionary societies holds its annual meeting at Swanwick. It will be chiefly concerned to hear and to consider the burden of the Jerusalem council. Mr. Basil Mathews' book, "Roads to the City of God," is receiving much attention from all who study the missionary enterprise; it is remarkable how in a few days the author was able to catch and to record the messages of that momentous council. . . . Twenty-two German delegates are coming to the meetings in Manchester of the World Alliance for Friendship between the churches. . . . The chief book of recent days is Mr. G. B. Shaw's "An Intelligent Woman's Guide to Socialism and Capitalism." It doubtless is a book true to its title, but not slavishly limited to that.

EDWARD SHILLITO.
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Dr. Charles L. Slattery, bishop of Massachusetts and chairman of the prayer book revision committee of the American

church, in which assurance was given that the American book, revised, will be given final acceptance at the coming gen-

eral convention of the church to be held in Washington in October. The Thirtynine Articles, Dr. Slattery reports, will

Northern Baptists Show Peaceful Progress in Detroit Convention

Detroit, June 22.

ONE finds it hard to believe that he is attending the Northern Baptist convention. After the violence of the storms which have swept this gathering in recent years the peacefulness of this meeting in Detroit, June 16-21, almost passes comprehension. No one is angry. I have not heard a harsh or bitter word spoken in public or private. The atmosphere of distrust seems to be entirely dissipated. No one seems to be trying to put anything over on anybody. No one accuses anybody of anything unworthy. It is a gathering of friends concerned, so far as one can judge by what he sees going on, only with a great and very urgent enterprise which will require for its accomplishment the best sort of team work. The Northern Baptist convention has been born again! At any rate, it seems so.

It is true that there was a pre-convention fundamentalist conference; that this group held its nightly caucus; and that the June issue of one of the organs of this extreme wing was distributed at the door of the Masonic temple where the convention met, advising the delegates as to "What the Northern Baptist Convention Should do." But the only time that anything that appeared as if it might have emanated from this group reached the floor of the convention was when Dr. John Marvin Dean, of Portland, Ore., speaking as he said on behalf of about one hundred friends of the late Dr. Frank M. Goodchild, who had met the previous evening, nominated Rev. Russell M. Brougher to fill the unexpired term of Dr. Goodchild on the board of the home mission society instead of Dr. J. M. Moore, whose name had been presented by the nominating committee. He made no speech, however, and offered no complaint. One wondered that the nominating committee had made the tactical mistake of naming the most outstanding liberal on its ticket to take Dr. Goodchild's place while, at the same time, they nominated certain well known fundamentalists for other places on the board. It would have been an easy matter to have arranged these names differently. As it stood, the ticket left a strategic opening for attack. However, Dr. Moore received a substantial majority and the intention of the convention to trust its nominating committee was made clear. The whole matter scarcely caused a ripple.

PERVASIVE QUIET

The peace that prevails is not due to the absence of the conservatives. They are here and sharing fully in everything that is done. One does not, however, see many of the very extreme wing present. This is the first convention in years from which Dr. T. T. Shields, president of the Baptist Bible union, has absented himself, and such of his followers as may be present are not vocal. The Northern Baptists seem to have arrived at a policy

of "live and let live" as between liberals and conservatives. The "middle-of-the-roads," who of course comprise the great majority, seem to have determined that the Baptist tradition of liberty is to be preserved and that there is plenty of room within the Northern Baptist convention for a wide variety of opinion and practice. There has been absolutely no attempt at this convention to establish a creed, to coerce or exclude any church, or to gain control of the foreign mission society in the interest of any party. The denomination seems to have made up its mind on these matters and peace is the result.

The fact that Northern Baptists apparently have quite definitely "turned the corner" in the matter of finances has served to tone up the morale of the convention enormously. Thanks in large measure to the gift of Mr. John D. Rockefeller, Jr., of a quarter of a million dollars, made upon the condition that the denomination raise another quarter of a million in excess of the amount raised last year, the board of missionary cooperation increased its receipts by \$575,000. Almost all of the ground that the denomination had lost in three years of declining trend was in this single year regained. About 14 per cent was added to the budget of every participating organization. Altogether about \$6,500,000 came into the coffers of the denomination from donation receipts, approximately another \$2,000,000 from non-donation sources, making a total amount available for the operating budget of about \$8,500,000.

PROGRAM REVISION

The program, arranged by a committee of which Dr. Charles A. Brooks of Chicago was chairman, was as nearly a work of genius as a convention program could be. Many revolutionary changes were made in the matter of procedure. In former conventions a large part of the time was taken up with the wearisome reading of reports; on this occasion no reports were read. Delegates when they registered received printed and bound copies of all reports to be presented and were expected to familiarize themselves with the contents before the vote was taken on the adoption of these reports. On former occasions large blocks of time were assigned to the various cooperating organizations and boards for their programs; on this occasion only enough time was assigned to each organization for the presentation and adoption of its report after which the program once more passed into the hands of the convention.

The entire program was built up around one unifying theme, "World Redemption through Christ," and the various sessions, instead of being designated for foreign missions, home missions, social service, religious education, and so forth, sought to develop the idea of redemption through Christ in all the areas of life, geographical

and social. Thus, the keynote session had as its theme "World Redemption the Purpose of Jesus," which was also the title of the keynote address given at this session by Dr. Robert E. Speer, secretary of the Presbyterian board of foreign missions and last year's moderator of the general assembly. Succeeding sessions ran through such themes as "The Stewardship of Redemption," "The Redemption of Human Relationships," "Triumphs of Redemption in the Orient," "World Redemption through Evangelism," "The Redemption of the City," "World Redemption through Service," "Spiritual Power for World Redemption," "The Home Base and World Redemption," "Redemption in Areas of Trouble," "The Contribution of Education to World Redemption," and finally "Life Enlistment for World Redemption." The reader will see how the various interests of the convention were presented as fundamentally a single task with this series of topics subsumed under one major theme.

There were, of course, many notable addresses. But here one does not know where to start nor how to confine himself within any reasonable limits. Easily the outstanding feature of the convention was the series of devotional addresses by Rev. Thomas Phillips, pastor of Bloomsbury chapel, London, England. The largest attendance of delegates occurred each day at noon when Mr. Phillips spoke. He is a very great preacher. His words were eloquent. His messages were marked by religious zeal, social passion, and a completely modern outlook. He made a large contribution indeed to the spirit of the convention. Of the missionary addresses those by Dr. Speer and Dr. James H. Franklin, secretary of the foreign missionary society, were probably the most important. My judgment, with which many of the delegates will no doubt disagree, is that Dr. Speer's address would have been a very much greater address 25 years ago than it was today. When one dissociates it from the earnestness, passion, conviction and eloquence with which it was spoken, it seems singularly out of tune with the times. Essentially Dr. Speer's plea was for the carrying on of the missionary enterprise along the old imperialistic lines. It is to be a conquest. All the values to be found in all other religions are to be found in greater purity and power in Christianity; while any spiritual values which non-Christian religions may possess are so qualified by ignorance, superstition and evil that they might as well be ignored. Especially Dr. Speer protested against giving any countenance to the syncretistic process which some believe to be going on as Christianity meets other religions on their own soil. For him Christianity is a static absolute, it is not a historic process. Unfortunately for this view the record is clear that many elements have entered into historic Christianity.

(Continued on next page)

remain, but "we shall have a greatly improved book." Particularly, "we shall be freed from many archaic expressions which have lost meaning for our time."

BAPTISTS SHOW PROGRESS

(Continued from preceding page)

tianity, that it has blessed its own jihads and sanctified many unholy and inhumane social arrangements. And one cannot escape the consequences of all this for the missionary enterprise, as Dr. Speer attempts to do, by ceasing to speak of Christianity and speaking instead of Jesus when he finds himself in a rather tight corner. Dr. Franklin's topic was "The Central Place of the Cross in World Redemption," and it was a moving and brave utterance in which he dealt with the cross not in theological but vital terms.

Other notable addresses were made by Dr. Albert W. Beavan, of Rochester, N. Y., on "The Redemption of Home and Family;" Mr. S. J. Duncan-Clark, editor of the Chicago Evening Post, on "The Redemption of Public Opinion;" Mr. William Ayer McKinney, president of the Speedumat corporation, Chicago, on "The Redemption of Industrial Relationships;" President Mordecai Johnson, of Howard university, on "Redeeming Race Relations;" A. E. Holt, of the Chicago theological seminary, on "Redeeming the City;" Dr. M. Ashby Jones, of St. Louis, Mo., on "The Outlawry of War," and the list might run on for pages. The convention sermon was preached Sunday morning by Rev. T. J. Villers, Portland, Ore.

MISSIONARY POLICY VINDICATED

The significant actions of the convention are best shown in the reports of the different boards and societies. The foreign mission society, which has been under attack for several years by the fundamentalist group because of its "inclusive policy," i. e., its willingness to appoint both liberals and conservatives, received not a word of criticism of any sort at this convention and no alternative slate or individual candidate was nominated in opposition to that proposed by the nominating committee, as has been the case at previous conventions. Apparently its policy has been completely vindicated. The society suffers a very real loss in the resignation of Prof. Frederick L. Anderson, of Newton theological institution, who has been chairman of the board for eight and a half years. He has been succeeded by Dr. Herbert J. White. One of the most significant events of the year on the foreign field has been the transferring of control of Shanghai Baptist college to the Chinese themselves. Shanghai college is a joint enterprise of the Northern and Southern Baptist conventions, which complicated the problem of effecting this transfer. However, this has been accomplished. The college now has a Chinese president and 16 members of its board of trustees are Chinese, 10 being Americans.

The report of the committee on international justice and good will invites lengthy quotation, but space forbids. Gratification is expressed at the improvement of relations with Mexico; the tension of relations with Nicaragua and Haiti is deplored; satisfaction is expressed in

Report Move for Harmony At Princeton

It is reported that at a special meeting of the directors of Princeton theological

the reduction of the naval building program; the proposed multilateral treaty for the outlawry of war is approved; the confidential circulation of blacklists of alleged "dangerous" speakers is rebuked; and other important matters are dealt with. In speaking of disarmament the report says: "No nation, however, can disarm alone. Reduction of armaments must come through international agreements. Until this comes the United States must, of course, maintain its army and navy. Any semblance, however, of competitive building should be avoided, for naval competition is provocative." That is less than many would desire to have said, but it probably comes much nearer expressing the sentiments of Northern Baptists than would a more idealistic statement.

The report of the committee on interracial relationships condemns racial prejudice and false nationalism as "the sources of such curses of the human race as wars, oppressions, and the exploitations by the stronger races of the weaker." The report contains six practical suggestions for procedure in the effort to eliminate race prejudice and inculcate the spirit and practice of interracial good will.

Sixteen resolutions were presented by the resolutions committee, most of which were amended in one way or another before being adopted by the convention. The most important had to do with the permanent court of international justice, the outlawry of war, the Anti-saloon league, the 18th amendment and law enforcement, and the instruction of the commission on conference with other religious bodies to confer with a committee appointed by the Disciples at their recent congress with regard to the possibility of union.

UNION WITH DISCIPLES

The last named action may easily prove to be one of the most important taken by Northern Baptists in recent years. It came in response to a remark made by Dr. Edgar DeWitt Jones, fraternal delegate from the Disciples, when he was addressing the convention, suggesting that the Northern Baptist convention might feel inclined to appoint a commission to meet with the Disciples commission, to consider the possibilities of organic union. The suggestion, which came at the close of an eloquent period in which Dr. Jones sketched the convictions held in common by these two communions, was so unexpected that one could almost hear a gasp of surprise from the entire gathering. Then, after the briefest moment of silence, there broke out prolonged and enthusiastic applause. The resolution had not been included in the original printed list, but there was no mistaking the temper of the convention and an appropriate resolution was soon whipped into shape and presented with the rest of the committee's report.

The resolution on the permanent court regretted the failure of the United States to adhere to it, and urged the churches to voice their judgment on the matter.

seminary a resolution was adopted which is regarded as an important step toward ameliorating the situation in the institution, torn for several years by doctrinal


The resolution on the outlawry of war approved the department of state's proposed multilateral treaty with the major powers for the outlawry of war as an instrument of national policy. The resolution on the 18th amendment was directed chiefly at the democratic national convention soon to meet in Houston, urging that it "include in its platform a clear-cut and positive pledge that . . . the 18th amendment and all supporting legislation be honestly and vigorously enforced." It was further resolved "that we delegates to this convention pledge ourselves, and this convention urges its large constituency to support and vote for only such men for the presidency and vice-presidency and other high office as will unequivocally and openly commit themselves to an honest and effective enforcement of the prohibition laws of our country."

OFFICERS ELECTED

President W. C. Coleman, who is a prominent Kansas business man, proved himself an admirable presiding officer. Throughout the past year he has given the major part of his time to the business of the convention, and has traveled all over the convention territory meeting groups of laymen and enlisting their cooperation. An urgent demand was made that precedent be set aside and that he accept reelection. This, however, he declined to consider, but he did accept election to the chairmanship of the national council of Northern Baptist laymen. His successor in the presidency of the convention is Mr. A. M. Harris, formerly of the New York banking house of Harris, Forbes and Co. Since his retirement several years ago he has given most of his time, as a labor of love, to the work of the ministers' and missionaries' benefit board, of which he is treasurer. Other important offices were filled as follows: Dr. Frederick Taylor, Indianapolis, president of the foreign mission society; Mrs. H. E. Goodman, reelected president of the Woman's foreign mission society; J. J. Davis, of Pennsylvania, United States secretary of labor, president of the home mission society; Mrs. George Caleb Moor, of New York, president of the Woman's home mission society; and John Nuveen, of Chicago, reelected president of the Publication society.

The most important secretarial change during the year was caused by the resignation of Dr. William C. Bitting, of St. Louis, as corresponding secretary—the ranking secretaryship of the convention—after 21 years of continuous service. Dr. Bitting, as was said in a note in the Official Bulletin, has performed a conspicuously important service, a really monumental piece of work, in that position. He is succeeded by Dr. Maurice A. Levy, since 1912 recording secretary of the convention. The total registration of accredited delegates was about 2,800 with nearly an equal number of registered visitors. The convention meets next year in Denver.

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differences among faculty members and members of the board. The resolution, it is understood, does not in any way bind

members of the board to retract statement regarding the seminary which they believe to be true, but is intended to pro-

Special Correspondence from New York

New York, June 20.

I HEARD Dr. E. Gordon Selwyn of Redhill, England, preach at the Morningside Heights cathedral vespers recently. He is the editor of a book, "Essays, Catholic and Critical," written by members of the neo-Catholic school of the Church of England.

The Prayer Book Controversy

These writers admit frankly enough the conclusions of modern scholarship on the church, creeds and Bible and postulate conscience or the experience of Christendom and not any pope, ministry or book as the final seat of authority in religion. Something of the same irenic spirit marked the speaker's pulpit utterance that day from the text: "O pray for the peace of Jerusalem." It was a gracious, naive and straightforward discussion of the English prayer book controversy, not so much in what was said but in the way in which it was said and what was left unsaid. As, for instance, that the opposition to the prayer book in parliament centered in two quarters only, those conservatives who oppose all change, and those non-churchmen who, "for some reason or other," will not grant the church her liberty. A way out still remains, continued the speaker, in "an undefined but real authority of the episcopate—the *jus liturgicum* vested in the bishop. So changes may be brought about in this way." And the speaker concluded: "Every great victory and every great peace that the church has ever won has been prefaced with a struggle so that we may attain that strength of soul which is so necessary to the fulfillment of peace."

No Religious Leadership In Colleges

Was it the president of Dartmouth who declared a few years ago that more than sixty per cent of present day college students graduate with no belief in a personal God or in the immortality of the soul? The statement has been repeated frequently enough, at any rate, to stand as a challenge to the churches. Recently, the newspapers headlined the report of the Rev. C. Leslie Glenn to the national council of the Protestant Episcopal church. Mr. Glenn is a young clergyman, not far out of college himself, who is secretary for college work in the department of religious education of the national council. Excerpts from this report of striking comment are: "Religious conditions in the American colleges are more alarming than most people suspect. The important fact is that there is no religious leadership in the colleges themselves, with few exceptions. It should be said that student work requires an outstanding man. No program or machinery or plant will make up for a man. It may well be asked what will be the attitude of the graduates of our women's colleges. The tone in them is more agnostic and more critical of religious institutions than it is in the men's colleges. The church can-

not permanently go on with the enormous loss that occurs each year in the communicant list at the college age."

It is manifest that, though officially unrecognized by the church, the region of permissible agnosticism is widening and the intellectual honesty of these students is best met by a sympathetic leadership on the part of the church prepared to face this as a fact. Mr. Glenn and like-minded younger clergy know this well, and they are the best answer the church can make at present. It is something of an advance when an institution of inflexible formulas meets this issue by the living word in its own choice of more liberal clergy as its mouthpiece. It is truth embodied in personality that will save the church here, and prepare for that day when the same searching methods shall be applied to religion as are applied to the sciences. It is manifest that the church can no longer depend upon mere authority for the acceptance of its teaching by this college group.

Cleric Turns Taxi Driver

The Chelsea Presbyterian church shares two of the floors of the Hotel Carteret at 208 West 23rd street and opens directly upon the sidewalk through an imposingly designed ecclesiastical doorway which flaunts above it a Broadwayesque illuminated sign board. The pastor is Rev. Thomas H. Whelpley who evinces a lively interest in the world about him and bespeaks for the minister of the church the right to deal with life as he finds it and in his own terms. A few Sundays ago he declared: "The church must not only be prepared to satisfy the spiritual needs of its congregation but must also be able to do this in such powerful, interesting fashion that material competitors for attention will cease to be a menace. In the struggle for attention it is the church with ideals, with imagination and with a powerful appeal to modern interests that will make its mark." Mr. Whelpley is an ecclesiastical empiricist with vision and courage enough to seek the romance of the commonplace and ask its meaning in terms of intelligence and spirituality. As Tom Whelpley, therefore, he turns licensed taxi-driver, and tours the city between Sundays. From fellowship with his "fares" he returns to his pulpit to make articulate in a sermon, "The Tragedy of the Unobserved." "I have gone with the crowds," he said, "to their night clubs, their gambling dens, their hall bedrooms, their duplex Park avenue apartments and their wretched holes on the lower east side. They batter their heads against the city walls. Life gets them. Discouraged, defeated, they give up. The gutter claims them." He concludes that religion must seek to control men's conduct and impulses by something more vital than controversies and disputes over barren theological differences.

ERNEST W. MANDEVILLE.

mote greater harmony, understanding and sympathy between the opposing groups

without regard to question of doctrine. It is stated that the resolution was supported

both by the majority group of strict fundamentalists and by the liberal fundamentalist group, which is a minority on the board.

Special Correspondence from Virginia

Richmond, June 15.

THERE are two theological seminaries in this state, Union theological seminary of Richmond (Presbyterian) and the Protestant Episcopal theological seminary at Alexandria. Both of these institutions sent fine groups into the ministry this year, the former graduating a class of 39. Rev. E.

D. Brown of Sinksville, N. C., a member of the board of trustees, was the commencement speaker, and Rev. Frank F. Baker of Brazil received the degree of doctor of divinity, having earned it through the regular course of study prescribed by the seminary. At Alexandria, 24 young men are leaving the "Holy Hill" to take up active work in the ministry, one going to the mission field in Alaska and another to China. The commencement of this seminary is like a great family reunion, the alumni returning from all parts of the world to sleep again in their old quarters, and to share the fellowship they enjoyed there at a former time. This year more than 200 returned, and speakers at the alumni dinner included the bishop of Brazil, a former bishop of Kyoto, Japan, and an alumnus from the Liberian field. A resolution of "utmost confidence and trust in the present administration of the seminary" was unanimously adopted. This was done because of the bitter criticism appearing in the Southern Churchman. The honorary degrees of doctor of divinity were conferred upon Rev. Richard W. Trapnell of Wilmington, Del., and Rev. Charles Clingman of Birmingham, Ala. Presiding Bishop John G. Murray preached the missionary sermon, and Bishop-coadjutor Clinton S. Quinn, of Texas, delivered the commencement address.

The seventh annual pastor's conference of the Methodist Episcopal church, south, opened at Randolph Macon woman's college at Lynchburg, Va., on June 11, with an address by Bishop Collins Denny. This is one of 18 such summer conferences held under the auspices of the Virginia conference of this church. The courses of instruction given are of a kind that will be found practical by men already in the ministry. The list of instructors is: Dr. O. E. Goddard, secretary of foreign missions, Nashville; Dr. J. H. Barnhardt, presiding elder of the Winston-Salem district of the Western North Carolina conference; Dr. Edward Mack, professor of Old Testament in the Union theological seminary, Richmond; Dr. Aiken Smart, professor of Biblical theology, Emory university, Atlanta, Ga.; Dr. A. A. Brown, president of University of Chattanooga, Tenn.; Mrs. Lee Britt, president of the Woman's missionary conference of the Virginia conference, and Dr. F. S. Parker, secretary of the Epworth League board.

New Officers for Baptist Mission Board

At a meeting of the foreign mission board of the Southern Baptist convention

held in Richmond on June 13, it was decided to abolish the office of corresponding secretary heretofore held by the late Dr. Love and to make Dr. T. B. Ray foreign secretary. Two new field secretaries were provided for and Dr. W. D. Powell, of Louisville, Ky., and Dr. T. W. Ayers, of Atlanta, Ga., were selected to fill these positions.

Southern Baptists Building Many New Churches

The Southern Baptists in Virginia are a busy Christian group who let no grass grow under their feet. Their churches are springing into being in all directions. Among the most important of these new buildings is the church now under construction at the University of Virginia. It is of a design to harmonize with the red and white colonial architecture of this great university, and is being planned especially for student work by the High Street Baptist church of Charlottesville, and members of this denomination throughout the state. Work is now under way and will be rushed to have it as nearly ready as possible when the students arrive in the fall. The main auditorium will seat more than a thousand comfortably. The cornerstone has just been laid for the new Park View Baptist church, Richmond, which includes what was formerly known as the Randolph Street Baptist church, where the Rev. W. E. Robertson has served as pastor for nearly 25 years.

Richmond Pastors Exchange Pulpits

Under the auspices of a committee of the ministerial union of Richmond, exchanges were arranged in more than fifty protestant churches of the city on the second Sunday morning in June. Practically all the denominations in the city entered into the arrangement, and the result was productive of much cordiality among the churches through new contacts with visiting pastors. Presbyterians, Methodists, Episcopalians, Baptists, Disciples and Lutherans exchanged pulpits indiscriminately, each pastor choosing his exchange.

R. CARY MONTAGUE.

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Dr. J. V. E. Berger Leaves Duluth for Wisconsin Church

Rev. John V. E. Berger has closed an eleven year pastorate at Lakeside Pres-

byterian church, Duluth, Minn., to assume the pastoral duties at the First Presbyterian church, Portage, Wis., early this month.

Special Correspondence from Central Europe

Geneva, June 9.

SINCE the formal opening of the Christian Social institute of the Stockholm conference on life and work in Geneva last spring, most encouraging progress has been achieved in building up an adequate staff to carry

The Christian Social Institute

forward the institute's program. Readers of The Christian Century are of course familiar with the purpose of the institute. Its function is to serve the protestant churches of the world by providing information in regard to the social activities of the churches; initiating and supervising social research, the results of which can be made available to the churches, and promoting the ideas and methods of work which the Stockholm conference proclaimed. The realization of their program is obviously not a matter of a day. The establishment of the institute marks the beginning of a long period of education, of the gradual dissemination of ideas, and of successive experiments in coordination and common action.

Gathering the Staff

Dr. Adolph Keller, well-known to American protestants as the director of the European Central bureau and joint author with Dr. George Stewart of a study of protestantism in Europe, has been charged with the task of directing the policy of the institute as its general secretary. As a result of the meeting of the institute's committee in Geneva in April there has been a most heartening response to its needs from several of the national church groups. The German Church council was one of the first to act. It has assigned to the staff of the institute Dr. Schoenfeld, of Berlin, who will be responsible for the department of social research. Dr. Schoenfeld is a member of the German industrial commission, an official commission of the German government whose business it is to make enquiries into the industrial situation in that country and he has had the distinction of being the only theologian appointed to that body. The fact that he is an expert in economics as well as a pastor makes Dr. Schoenfeld especially well fitted for his new task. He is now in Geneva and has begun his work for the institute.

Support from America

The Federal Council of the Churches of Christ in America has been equally prompt and generous in its assistance. Dr. Macfarland has been from the first one of the leading spirits in the conception and establishment of the institute. Concrete evidence of the extent of the federal council's interest has already been given by the arrival in Geneva a few days ago of Dr. Worth Tippy, one of the secretaries of

its staff specializing in social information and research. Dr. Tippy has been loaned by the federal council for a period of six months. His presence on the staff of the institute is a living reminder of the determination of the protestant churches in Europe and America to work together in this field. This collaboration between the federal council and the institute is regarded as a most significant development by those who have studied the trends of church life in Europe during recent years. From an attitude of suspicion and even of hostility toward what was regarded as "American activities," it is evident that the responsible leaders of certain sections of the church in Europe are moving toward an attitude of friendly appreciation, and a genuine desire to understand and appropriate whatever may be of lasting value in the American point of view. They have been immensely impressed by the achievement of the American churches in creating such a powerful public opinion against an enlarged naval building program. Even the German Lutheran church, whose attitude toward social work has in the past been negative, to say the least, is now showing signs of interest in the type of religious outlook which the federal council represents. It is hoped that Dr. Tippy's term of service will be in the nature of a first instalment, and that he will be followed by a succession of other representatives of the federal council who will serve as ambassadors from the churches in America to the churches in Europe and who will assist in providing the leadership that is required to stimulate the churches to social action.

Keeping Touch with The Churches

I understand that Miss Lucy Gardner of Great Britain also expects to spend several months during this next year at the institute office. She will be largely preoccupied with literary duties. This dependence of the institute for its staff upon the national church groups represents a conscious policy based upon the conviction that in this way the work of the institute will continue to be an expression of the living interest and concern of the churches, and will escape the danger of becoming an overhead organization out of touch with the actual problems which confront the Christian community.

Mr. Paton Visits Geneva

Rev. William Paton, general secretary of the International Missionary council, spent several days in Geneva during last week. He came to confer with representatives of various international organizations in regard to methods of cooperation between their offices and the office of the council. The International Labor office has already been of great service to the council in preparing for the Jerusalem meeting.

FRANCIS P. MILLER.



EMIL LUDWIG

Emil Ludwig, Biographer

Before Emil Ludwig wrote biography, he was a dramatist. Six of his dramas have been staged. He says he still feels that he is essentially a playwright both in prose and verse. It was at the age of 30 that he turned to biography. In his "Bismarck" he hit upon a new form of biographical portrayal, and since then his main endeavor has been to depict noteworthy personalities and remarkable destinies in biographical analyses. "Napoleon, The Man of Destiny," is universally regarded as the finest biography of Napoleon ever written. It was made required reading by Prof. Charles Seymour of Yale in his course on Napoleon.

Ludwig does not claim to write all the history of a man; what concerns him is the personality of Bismarck, Napoleon, Jesus. He maintains that the "portraitist" enjoys a greater latitude of treatment than the historian. He has above all the privilege of selection. He is as free as art itself. Ludwig reveals vivacity and enthusiasm instead of that agonizing balancing of facts and interpretations which, it must be confessed, often makes a work of biography or history tedious and uninteresting.

Thus it will be seen that many readers of Ludwig's new book on Jesus are going to criticise—just because the author does not attempt to do what most writers on Jesus have tried to do—to present every phase of his story—not only his personality, but all his teaching, as well as the doctrines and theologies that have grown up during the centuries following the earthly life of Jesus. Such readers perhaps had better omit Ludwig; they will find thousands of books with chapter

after chapter of doctrine, and footnotes galore—the latter sometimes laboring to tell the world of the immense scholarship of the author

Ludwig had great teachers—he follows Plutarch and Carlyle. This fact speaks eloquently. And he is widely approved by scholars and critics and literary men. There is general agreement that "in biography, Ludwig's name leads all the rest. He is a scholarly worker, a penetrating student of the psychology of genius." And, says the New York World, "he brings to biography the action of great fiction and the suspense of great drama."

Ludwig's new book—"The Son of Man"

[A July Recommendation]

Rev. Arthur Pringle, English churchman, while granting that Ludwig does not present a complete picture of Jesus—there being, for instance, no attempt to expound the teaching of Jesus, yet he makes these points, in setting forth the Ludwig biography as one which may create some such furor as followed the publication of Renan's famous work: "Dr. Ludwig has evidently made a scrupulous and independent study of the Gospel records." "Why dwell on Dr. Ludwig's weaknesses when his strength has enabled him to make so stimulating and distinctive a contribution to Jesus-literature!" "His habitual refusal to overcrowd his canvas is one of his great secrets. Both as regards reflection and incident, he is economical." "Dr. Ludwig brilliantly passes the biographer's supreme test, he gives us a Life of Jesus whose value and attractiveness transcend any fallacies or inadequacies of interpretation." "Once take the book up and it is difficult to lay it down. We are carried along by a wealth of descriptive power, now beautifully and delicately imaginative, now relentless and unsparing."

Here is Ludwig's own statement of his purpose in the book: "My aim is to convince those who regard the personality of Jesus as artificially constructed, that he a real and intensely human figure. Only by telling the story of a heart can a book approximate to the fulfillment of such a task. My aim is not to expound teaching with which all are familiar, but to portray the life of a prophet."

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